

THE BAPTIST MAGAZINE.

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MEMOIR OF MISS JANE CATHERINE GREY,

OF ST. HELIER'S, JERSEY.

BY THE REV. T. JARVIS.

To record instances wherein are exemplified the efficacy of Christianity in moulding the character, and in directing the application of talents to the various purposes of life, is no less a duty than a pleasure to the Christian observer. The lamented subject of this brief memoir was an eminently distinguished example of the influence of those principles furnished by the gospel for restoring fallen humanity to its true dignity and moral estimation.

Miss Jane Catherine Grey was an only child, whose father died in her infancy, leaving an affectionate mother, who still survives, to superintend the cultivation of her tender years, which in subsequent life was so usefully developed and successfully applied. Previous to the writer's acquaintance, Miss Grey, with her mother, resided at Manchester, and conducted a female seminary; but, after a limited residence in that town, the health of Mrs. Grey required a removal to a warmer climate. The island of Jersey was recommended. My esteemed friend, the Rev. J. Birt, of Manchester, introduced them to my attention in terms most satisfactory, as it respected both their personal piety and scholastic qualifications, which was also accompanied with a note of similar import from their highly revered friend, the late J. Culverwell, Esq., to Miss Grey, who writes—"Your recent communication relative to your leaving Manchester, from a deep solicitude for the health of your highly esteemed mother, Mrs. Grey, for a climate more congenial, has caused deep regret in my family. I feel the loss

which my children will sustain in the withdrawal of the unremitting and highly valued course of instruction with which they have been privileged under your immediate care; nor do I know how that loss can be repaired."

Many similar kind and competent testimonies, now before me, evince the high estimation in which her character and talents were held; and, as a parent, in connexion with many others in this island, I most deeply sympathize in that mysterious providence which has removed from us, by death, one in the vigour of life so eminently gifted for conducting female education.

Our departed young friend has left no memoranda from whence we might gather much information relative to those exercises of mind on topics we know she entertained with peculiar pleasure, and on which she expressed herself with marked precision and scriptural correctness. The first serious impressions respecting the concerns of her soul were received by hearing an address given to the children of the Sunday-school belonging to the congregation of York Street chapel, Manchester, by her excellent friend, the late Mr. Culverwell, a deacon of that church; which impressions were deepened and matured under the excellent and judicious ministry of the Rev. Mr. Birt; and in the year 1829 she joined the church under his pastorate. The following extract from a letter written to Mr. Culverwell on that occasion, will show her high sense of that gentleman's kind and useful attention to the humble but responsible duties of a Sun-

day-school—"Sir, I cannot but mention with gratitude, the means by which I have been led to the study of the word of God. When I first entered your Sunday-school, I was utterly unconscious of the spiritual nature of that sacred engagement. But I there soon learnt that to teach the way of salvation was your grand object, and to lead sinners to Jesus was the end and aim of all your instructions. I then felt my utter inability to lead others to the knowledge of Him whom I knew not for myself; and, from that inward consciousness, would gladly have retired from my charge, could I but have ventured to state to you my reasons. But I rejoice to say, that this was a happy means of leading me to search the Scriptures, and seek the knowledge of Him whom to know is 'life eternal.' . . . Your conversations, Sir, at different periods on the subject of personal religion, have, I am thankful to say, been greatly blessed to me."

Her mother, with herself, on their removal to Jersey in the year 1831, united with the Baptist church meeting in Albion chapel, St. Helier's. The devoted attention to the claims of church-fellowship, with the affectionate solicitude she evinced for the cause of Christ generally, manifested her views of Christian obligation to be correct and influential. The nature of her avocation precluded that exhibition of varied zeal and activity in those "works of mercy" and "labours of love" which others, less secluded, might display; yet the readiness with which she aided the benevolent operations of others, proved the habitual direction of mind—the interests of religion and the real welfare of mankind. Her employment in training the youthful intellect was pursued with affectionate assiduity; and her singular aptitude for that interesting work, I cannot better express than in the following words from a letter of condolence to her bereaved mother, from my very esteemed brother, the Rev. B. H. Draper, of Southampton, under whose roof she resided for a short time previous to her decease, who has also touched on other points in her character, with his accustomed kindness and ability:—"In my transient visit to Jersey, a few years since, what I saw of my much-regretted young friend, inspired me with a cordial esteem for her character. But, from the intercourse I have since held with her, and from her late visit to my family, these impressions

were heightened into admiration of her varied excellencies. Other books excited her attention in proportion to their worth; but the book of God was her constant delight; this inestimable volume was 'the light of her feet, and the lamp of her path.' Nor did she retire in the evening, though greatly fatigued, till she had read some chapters in both testaments, which she emphatically called 'her portion.' To this blessed and perennial fountain of living waters, 'proceeding from the throne of God and of the Lamb,' she was a never-failing, and delighted visitant.

"How I wish I could describe the holy solicitude which she often expressed, that the refreshing and life-inspiring streams from 'the river of life,' might speedily flow to 'people of every tongue, and kindred, and nation.' Nor can I narrate those pleasant and profitable conferences, though necessarily brief, on account of her weakness, which we frequently held on the great things of God; conferences which, I trust, are not finished, but which are only suspended for a short period, when they shall be resumed in far more advantageous circumstances, with clearer understandings, with an increased and a sublime intelligence, with an inconceivable rapture of devotion, and with an entire interest and union of spirit, amidst the glorious regions which need not the sun,—regions of unsullied purity, of unchangeable splendour, and of everlasting felicity.

"Her holy concern for the welfare of the dear young people committed to her care, was eminent. The brief letters which they sent her, whilst she was with us, were most gratifying to her affectionate heart. She devoted a period in replying to them which her declining strength could ill sustain; and to which, indeed, she would not have been equal, had not a paramount regard for their best interests, excited a more than ordinary animation. I do not recollect, my dear Madam, though I have had a considerable knowledge of very worthy individuals who have been engaged in tuition, to have met with any one, who, on the whole, was more admirably fitted for this great work. Her correct principles, her unbending firmness in all that is right, and good, and holy; her sincere and warm affection towards her dear charge; her extensive information, superior intelligence, and rational and fer-

vent piety : all these excellent qualities, which God had bountifully given her, and more than I have leisure even to name, in no common degree qualified her for this momentous undertaking. I cannot but think, my dear madam, that there will be a goodly company of her pupils, who will rise up in life, and bless her memory.

"The cause of religion in her own immediate circle lay very near her heart. Scarcely an hour revolved, whilst she was in my family, which did not witness how much this was indeed the case. She often gave utterance to the wish, with submission to the will of God, that she might be spared, at least for a season, to enjoy the honour and the pleasure, even in any small degree, of advancing its interests. And when you, my dear madam, informed her, that God was smiling on the efforts for the advancement of this great object, she seemed to acquire a vigour, and a joy, which, from her decaying strength, no one could have imagined. Nor need I remark, for you well know, the intense-ness of her desires for the promotion of this glorious cause, not only in the narrow circle of her own neighbourhood, and in Britain, but through the whole world ; and how she especially longed for the full emancipation and evangelization of the wretched negro population of our colonies. The valuable annual present which she and her pupils sent to our missionaries in Jamaica, and which they have so thankfully acknowledged, proves how much she had at heart this great cause of humanity and religion. The managers of the negro schools in that island, will not hear, I am sure, without emotions of sincere regret, the announcement of her departure."

In the conduct of a wise and gracious providence towards our departed friend, we cannot but admire the evident hand of Him who orders our footsteps, in guiding her to a sphere of usefulness the most suitable and gratifying to herself. The *decision* with which she pursued the path of duty was strikingly obvious throughout the whole of her engagements. Circumstances she could cheerfully leave with God ; her walk was a "walk of faith." On the subject of education, she held in subordination the

mere embellishments ; the ultimate destiny of human existence pervaded all her plans for mental cultivation. The loss sustained by the heads of families in Jersey, by the removal of so enlightened and efficient an instructress, is deeply felt ; though, in the midst of their anxiety and sorrow, it is gratifying to know, that an amiable and accomplished young person, fully qualified to carry forward those plans from a long intimacy and companionship in labour, is engaged as a successor.

The last scene of our beloved friend, was characteristic of that intellectual vigour with which she viewed "eternal realities." Her experience of the doctrines of the gospel was enlightened and solid, and throughout her protracted illness she displayed a calmness and dignity of mind, indicative of a deep and tried conviction of the superlative value of divine truth. In reply to a question relative to her state of mind in the prospect of death, she observed, that her feelings were not of the *variable* kind, hence she was not painfully exercised on the security of her hope in Christ for salvation ; but, though she felt no hesitation respecting the genuineness of those truths revealed, she expressed herself as very desirous after more of their enjoyment. On another occasion, a few hours previous to her death, she said, "Pray that Christ may be more revealed in me." The morning of her departure she asked Mrs. Jarvis whether the doctor would repeat his visit in the evening. Mrs. Jarvis replied, "No, my dear ; he said he thought you would not need him." She quickly answered, "Then he must think it will not be long." With evident delight and holy anticipation she exclaimed, "Oh, what a happy time for me ! I shall soon be in that blessed world above, to behold him in all his glory." She then addressed most affectionately a domestic, who had with unremitting kindness attended her during her illness, on the importance of seeking the salvation of her soul, and hoped she would not neglect her dying advice. Her happy spirit very shortly after took its flight to that world of peace and joy, December 17, 1838, in the 33rd year of her age.

*St. Helier's, Jersey,
March 21, 1839.*

To the Editor of the Baptist Magazine.

MY DEAR SIR,—

Frome, Feb. 27, 1839.

Observing that you have inserted, in your number of December last, a sermon from the French, it has occurred to me, that the manuscript translation which accompanies this might possibly be acceptable to a part of your readers. I employed some leisure hours on it last spring, with a partial design of translating the rest of the volume; but other occupations have since had stronger claims upon me.

The author, M. Vinet, has subsequently published a discourse "On preaching considered in its relation to the religious movement of our times;" of which some extracts are given in the "Archives du Christianisme" for Feb. 10, 1838, well deserving the attention of theological students.

The following sermon may not be suited to every taste; and the translation, which is designedly rather close than free, may retain some Gallicisms, as well as a general manner or tone not English; but the intelligent, I believe, will allow for these peculiarities, should you think it adapted to your pages. If, on the contrary, for the above or other reasons, you entertain doubts of this, I should, of course, not at all desire the insertion of it; as I offer it merely for the *chance* of your judging such a kind of contribution suitable and useful.

I am, dear Sir, yours sincerely,

JOHN SHEPPARD.

THE RELIGIONS OF MAN AND THE RELIGION OF GOD.

A DISCOURSE,

FROM THE FRENCH OF A. VINET, PROFESSOR OF THEOLOGY IN THE ACADEMY OF LAUSANNE.

"Neither have entered into the heart of man, the things which God hath prepared"—1 Cor. ii. 9.

Humanity has separated itself from God. Stormy passions have torn the mysterious cable that held the bark in port. Tossed on the billows, and finding itself driven towards unknown seas, it seeks to regain the shore; labours to repair the bond which is severed; makes efforts to re-establish relations without which there can be neither rest nor safety. Amidst its greatest wanderings, human nature does not lose the idea of its origin and destiny; a confused remembrance of its pristine well-being pursues and agitates it; and, without renouncing its passions, or the love of sin, it would fain re-attach its existence, now full of darkness and pain, to somewhat bright and peaceful—its fugitive life, to somewhat unchanging and eternal. In a word, the want of the human race has not ceased to be—God. Alas! the homage of that race is indeed misdirected, its worship depraves itself, its very piety is impious: the religions which burden the earth are an outrage to that unknown God who is their object. But, even in the bosom of these monstrous perversions, a sublime instinct betrays itself; and each of these delusive systems is as the shriek of the spirit torn from its centre, and disunited from

its end. It is as a despoiled existence, seeking wherewith to be clothed, and putting on the first rags with which it meets: a languishing life, which, in the breathless eagerness of its thirst, assuages it from turbid and fœtid streams: an exile, who in searching the path to his fatherland, loses himself in frightful deserts.

From the brutalized savage who kisses the dust on the feet of a hideous idol, to the eastern sage who adores in the sun the immortal soul of nature, and principle of all existence,—from those patriarchal tribes who offer to the Creator the first fruits of their fields, to those unhappy nations who pay him an imagined reverence by the most odious defilements,—the instinct of religion is every where apparent. Man can renounce neither his transgressions nor his God: his corruptions chain him to this world; a mysterious impulse uplifts him towards the world unseen. Between these opposing forces he does not make a choice, but compels incompatible elements to meet; mingles his own morals with his worship; makes for himself gods in his own likeness, that he may offer them a service accordant with his bad propensities: he elevates his very vices into divinities; his religion becomes the faithful mirror of his natural corruption: in a word, he debases the idea of God,

but he cannot renounce it, and would rather have infamous deities than cease to adore.

But, what do all these diverse inventions in worship yield him? Nothing, my brethren, save a torment added to all his other torments. A grievous, humiliating subjection; often the obligation of doing violence to the sentiments most dear to nature; nothing of solid hope, nought of interior peace, nought of moral advancement. Thus much is the worth of his mysterious instinct; a sort of importunate want which he can neither stifle nor satisfy. So that he who should behold religion only in the earthly shapes or garbs assumed by it, might pronounce it, with an appearance of reason, one of the greatest evils which nature has inflicted on our race.

The fabulous creeds, it is true, disappear before Christianity. Wherever the cross hath been planted, man's religions sink and go to ruin; for the first and last effect of this august faith is to inspire a disgust of all other systems. No new mythology will establish itself in our world. The field of invention, as to positive religions, is irrevocably closed.

But, under the shadow of Christianity, and even in the bosom of Christendom, there have grown up certain religions without a history, a form, or a name, which are adopted by many in lieu of the faith of Christ. These religions,—which all owe to that faith more than their votaries imagine,—are nothing else in fact than the effort of different faculties of the human soul to bring themselves, by their own strength, into communication with the Divinity; the endeavours of imagination, of sentiment, of reason, of conscience—seeking, unitedly or severally, to satisfy the need which they have of God. And, it is to be remarked, that these different modes of religion are more particularly adopted by such cultivated minds as would fain discover a neutral ground, between Christianity, which they find at once too simple and too mysterious, and atheism, from which they recoil with dread. Let us examine, whether these religions are more sufficient than even gross paganism to satisfy the different necessities of the human soul.

What are, as it respects religion, the necessities of man? Ignorant of divine things, he needs a religion to enlighten him. Saddened by the evils of life, and the uncertainty of his future destiny, he

needs a religion to console him. Finally, as a sinner, he needs a religion to regenerate or renew him. Let us seek these characters in the four several religions of imagination, of reason, of sentiment, and of conscience.

To some minds, the Divinity presents itself by those of its attributes which strike the *imagination*. It is not the essence of the Being of beings, nor his moral perfection, nor the discovery of his will, which chiefly occupies them; but that exhibition of Himself by which He is in some sort rendered an object of our vision. It is the world; that is to say, that time, that space, those forms, on which are imaged his eternity, his grandeur, and his power. If the spectacle of nature be great and sublime in itself, how much is it not heightened by the idea of that Word which drew forth all its magnificence from nothingness; of the Intellect which presides over all these mighty movements, and has combined as many wonders in the insect that dies under our feet as in the formation and regulation of the stars? What a charm is not added to the glory of the spangled skies, to the wild harmony of raging oceans, to the joyous awakening of fields and woods under the beam of daybreak,—by the thought of that Universal Soul which silently pervades all being, and seems to reveal its immortal life and uplift its glorious voice in all the movements and utterances of creation! Often does man, absorbed in the contemplation of these marvels, unite himself by his enthusiasm to the concert of the universe: his imagination banquets on the majesty of God, and he fancies that he has possessed himself of religion.

It is true, imagination, reason, sensibility, conscience, are as four altars on which the sacred flame may divide itself. But imagination is not the whole of man; it is, on the contrary, very far from being even his best and most beneficial faculty.

When imagination has been so affected, is he who possesses it become more like to God; more worthy of God's favour? And, not to go so far as that, we may ask, has he more peace and consolation? Not so: the charm is fugitive. From those heights to which imagination has exalted him, man falls back upon himself, and finds not God; while the great spectacle which he has contemplated only serves to make him feel how enormous is the disproportion

between the universe, so full of God, and his own soul, unenriched by that sacred Presence.

There are others of mankind, though a less numerous class, who seek communication with the Divinity through the efforts of their *intellect*.

To analyse the divine attributes, to attempt to harmonize them, to investigate the relations of the Creator with his works: in a word, to form concerning God and things divine, a system of regular doctrine; such is the scope of their endeavours; and these labours, it must be granted, form a noble exercise of thought. But, my brethren, a primary defect of this scheme is that of its being less a religion than a study. Usually, the inquirer who dwells and expatiates in it, seeks less to satisfy a want of the spirit than an inclination of the speculative mind. Absent from himself—abstracting self from the objects which he contemplates, in order to contemplate them the more justly—he is little occupied with the practical application of these lofty truths, or his personal relation to them: he has gained some ideas, but these ideas have neither affected nor changed him. How, indeed, could he be changed by things which remain always uncertain to his mind? The field of religious thought, when traversed by the foot of merely natural reason, is only the field of problems and contradictions. The farther one proceeds on it, the more dark it grows, even till at length our very primitive notions, those instinctive tenets which were possessed before entering on it, become obscured and lost. This is the experience of all systems, of all schools, of all ages. The history of philosophy teaches us that these researches, when incautiously pursued, lead to frightful questionings, and even to the brink of an abyss. It is there that, with infinity unveiled before him, the philosopher beholds realities dissolving, the most universal certainties vanishing, and even his own individuality becoming a problem. It is there that he sees the world of his own thoughts, the observed and the observer, humanity and Deity—engulfed and losing themselves before his affrighted vision in the depths of a horrible chaos; it is there that, seized with a mysterious terror, he calls with disquietude for the world of finite beings and intelligible ideas, which he fain would never have abandoned. Thus his

merely intellectual religion has neither enlightened, converted, nor consoled him; and he finds himself as far from the mark as before all the labour of inquiry.*

These facts are fully perceived by that third class of individuals who, rejecting such ineffectual speculations, attach themselves solely to the religion of *sentiment*. This, they say, is the truly good;—and, certain it is, that every religion which proceeds not from the heart is vain and sterile. Let us, examine, however, the claim advanced. They speak of a religion of sentiment; this sentiment, there can be no doubt, is love; and love which has God for its object. If so, it must be agreed, that this best sort of religion is also the most rare, or else that the love spoken of is a sentiment no way fruitful; an affection, so to speak, without effect. Things somewhat great are accomplished on our earth; things at least which man accounts great. The activity of mind is proportionate to outward movement. Each day sees new projects developed, and new enterprizes begun. But count among all these acts, those which have had for their principle the love of God, and you will allow, that the religion of love, which is the best, is not possessed by the majority. And this because, in fact, the love of God, if you understand by it a real, serious, dominant love, is not natural to the heart of man. Indeed, to speak sincerely, how should we love, with *such* a love, a God from whom we are estranged by our sins, and by the worldliness of our affections; a God who, in our most enlightened moments, can only appear to us under the aspect of a Judge; a God whose paternal Providence is veiled from our view, because we no longer know, or have not yet learned, the adorable secret of all his procedures towards us? How should we love him, so long as we continue unable to solve for ourselves the disorders of the physical and of the moral world, and while the universe seems to us a vast battle-field, where chance puts good and evil, right and wrong in conflict, and coldly turns the scale? One doubt, my brethren, a single doubt on the scope of existence, and the purposes of Deity, might suffice to wither, to stifle, in the disquieted heart, the first rudiments of love. But

* See, on this subject, the "Guido and Julius" of Tholuck.—TRANSLATOR.

this is, more or less, the state of mind in which, apart from the lights of revelation, we must all partake. And, accordingly, to what does the religion of sentiment generally reduce itself, in those persons who seem to have attained most of it? Have we, do you think, a proof of love to God, when the heart sometimes expands with that transient emotion which the view of his bounties spread throughout nature may awaken? Will you say that men love God because, according to the degrees of sensibility with which they are endowed, they may yield themselves involuntarily to "the melting mood," at the thought of that immense parental care which embraces all animated beings from the seraph to the worm? It is well known, one may experience such a sort of love without any spiritual change. If any thing be certain, it is, that the sensibility which may sometimes effuse itself in tears, often leaves undisturbed an ample place for selfishness in the heart; and that our fellow-men do not always realize any advantage from the emotions which we have had when at a distance from them. The true love of God is the love of his truth, of his holiness, of his entire will; the true love is that which is substantiated by obedience, that by which conscience is moved and purified.

This leads us to the fourth of those religions which man devises for himself—that of *conscience*. And it is here that we also, in our turn, may affirm, at first view—this is the truly good. For what is conscience but the impulse which prompts us to do the will of God, to resemble Him? And what is lacking when we reach that point? Let us congratulate those who have fixed on the religion of conscience, and regret that their number is so small. Have I said, congratulate them? Is this well considered? Have we reflected on the course which opens before them? The religion of conscience! Is it not that which prescribes that we should live for God, that we should do nothing except for Him, that we should devote ourselves, body and soul, to him entirely? Is it not that which teaches us, that we cannot do too much for him who made and who upholds us; and that, consequently, all the efforts of the future cannot, on our part, fill up a single intermission past? Is not conscience, then, the judge which condemns, absolutely, irrevocably, the tenor of our life; and which presents us before God, not

as children, not even as suppliants, but as culprits and justly victims? Tell us now, if the religion of conscience be the truly good religion. Yes, if conscience be remiss and self-indulgent, without delicacy, without purity; but the more you are attached to duties, the more scrupulous to fulfil them aright, the more strict and complete your measure of God's law—the more will this religion be alarming for you; and, far from offering you consolations, it will take from you, one by one, all those which you would draw from self.

Quit for a moment, my brethren, the scene around us, and the regions of Christendom: cast a glance on the worship of other lands, enter into all the temples, look upon each altar. What behold you there?—blood. Blood to honour the Divinity! Ah, we must remind you wherefore that blood is flowing. It flows to atone for a thousand neglected virtues, a thousand violated duties. That blood is the cry of a thousand consciences, which demand of all nature an impossible reparation; that blood is the solemn and fearful avowal of the truths which I now propound to you. And, do you wish to understand this anxiety for expiation? Learn, that the impossibility of solving the great problem, the anguish of ceaseless effort in a circle without escape, has urged human nature to a kind of despair; and this despair has become cruel. In the search for a precious victim, man at length fixed on man, and human blood flowed profusely in his sanctuaries; yet his torment ceased not, and the blood effaced no stain! To what victim, then, further, could he have had recourse?—to a God. But "into the heart of man" could that thought have ever "entered"?

My brethren, we have now reviewed all the religious systems that can be conceived, apart from Christianity. We think they have been represented faithfully; we have done them justice; we have detracted nothing. We might have called them to a reckoning for that which they owe to Christianity, and gained for our holy religion the honour of very much which they possess that is specious, good, and interesting: from this we have abstained; confining ourselves, without further inquiry, to an exhibition of the strength and weakness of these systems. You are now in a condition to pronounce on them. For ourselves, this is our conclusion:—It is in

vain that man has convoked, in the search of the chief good, his reason, his imagination, his heart, and his conscience; in vain has he laid under contribution all his powers; in vain performed on his part all that man can perform. At all points there remain large and profound deficiencies. The threefold object of all religion—to enlighten, to console, and to renew—has not been attained, either by any one of these systems apart, or by all of them together. Do we survey the religion of the imagination? It is the charm of some fugitive instants; it is neither the light, the support, nor the sanctification of the soul.—Do we examine the religion of intellect? Its only reasonable pretension, which is that of enlightening, is so ill-sustained, that it should rather be said to aggravate the darkness.—Do we turn to the religion of sentiment? It only glistens on the surface, but reaches not the depths of the spirit. It exerts no renovating power.—In fine, the best of all these religions, that of conscience, has displayed to us, even by its strength, the impotence of man to provide a religion for himself. It has done no more than unveil to us that abyss which sin has formed by separating between us and God:—to fill up the chasm it is powerless. It has taught us, that in order to be united to God, two things are needed which it cannot impart, and which no one of our resources can provide—*pardon and regeneration*. If man pretend to accomplish by himself the work of his salvation, he must first pardon, and then renovate himself. It is needful, first, that he efface each vestige of his sins which are past, that is, make things which have been not to be. Next, that declaring war against his nature, he should force it to love God, to love good, to hate evil; that he should radically change his own inclinations: in a word, that he should destroy in himself the old man and create the new. To ask, if you can do these things, is to ask whether a criminal, alone, in his dungeon, can furnish himself with “letters of grace;” whether the soldier, whose hands and feet are bound with chains, may promise himself victory. To ask you, if you will be able to effect one day what you are incapable of *this* day, is to ask, whether you will ever be able, with the mere strength or resources of your nature, to make that nature anew. And, yet, without this there can be no reli-

gion which is complete and satisfactory, or rather we should say, no religion. And, with no religion, you are right in thinking yourselves forsaken of God.—Ah, is it thus—and will you not turn your eyes towards that Gospel which seems to have divined all the secrets of your nature, and which anticipates all the wants of your spirit? What—the view of that cross where your pardon is inscribed; the promise of that Holy Spirit whence your regeneration is to proceed; do not they make your heart leap within you? What—is it not your ardent wish that this doctrine, which remedies all, which reconciles all, which satisfies all, were but as true as it is admirable?

What—can you rest a moment without enlightening yourselves as to this point by every means within your power? My friends, if no such religion as this had been given to man, it were better he should die; he ought to die of grief, at having been compelled to live—of pain, at having been formed with boundless desires of perfection, with an ardent thirsting after God, feeling the while, that these desires are but a cruel delusion, a torturing sport of the unknown Power which framed us.

But, what am I saying? Do I forget that I speak also to Christians? Shall I expect from *their* lips, instead of the joyful language of a soul persuaded, only the anxious wishes of a mind which is still doubting? No; let us hail, together, with our benedictions, this religion, the only one which answers to all the wants of man, by offering to each of his faculties an aliment that is exhaustless: a religion for imagination, to which it opens vistas the most sublime; a religion for the heart, which it softens by the manifestation of a love that transcends all love; a religion for the intellect, which it attracts to the contemplation of a system the most vast and the most wise; a religion for conscience, which it makes at once both tender and peaceful; but, above all, the religion of grace, and of love to God; for Christianity is necessarily all this: and how shall not the whole truth satisfy the whole man! Let us hail with admiration this religion which reconciles all contrasts; a religion of justice and of grace, of fear and love, of obedience and freedom, of activity and repose, of faith and reason!—for, if error has rent and divided all things in man, and made his soul a vast scene of

contradictions, truth should bring all back to unity. Behold then, here, the religion which "hath not entered into the heart of man,"—even under the highest culture of his moral sense, and the largest development of his intellectual powers; or which, to accommodate the phrase of an apostle, "none," even "of the princes of this world, knew."

That which remained hidden from philosophers and sages in the most brilliant periods of human wisdom, twelve poor fishers on the lakes of Palestine left their nets to publish to the world. Assuredly, they had neither more imagination, nor more reason, nor more sentiment, nor even more conscience, than the rest of mankind: nevertheless, they put to silence the wisdom of ages, unpeopled the schools of philosophy, made the gates of temples close, and the altars decay. They uplifted their crucified master to the world, and the world recognised him whom for three thousand years its disquietude had sought in vain: and a new morality, new social relations—a new world—arose at the voice of these poor men, ignorant of all literature, and all philosophy. It rests with your good sense to judge whether these

twelve fishermen brought to the task their own wisdom, or "the wisdom from above."

Another time, my brethren, if it please God, we shall return to this subject, which has not been exhausted. We confine ourselves now to one point:—man has been found unable to form a religion for himself, and God has come to help his inability. Bless God, therefore, from your inmost heart, ye, who after long research, have at last attained a refuge. And you who still are drifting on the great sea of human opinions, who, tossed from one system to another, feel more and more your anguish augmenting, and your heart withered, you who to this day have neither been able to live with God nor without him—come and see if this gospel, scarcely yet glanced at by your distracted attention, be not perhaps that very truth which you are invoking with so many fruitless sighs. And do Thou, O God of the gospel, God of nations, Infinite Love, reveal thy own self to wounded hearts; be all Thyself to each dejected spirit; make them to know true gladness, peace, and virtue, by thine enlightening grace!

THE CHILDREN OF GOD.

BY THE REV. JAMES SMITH.

It is the honour and happiness of some to be thus related to the Lord; "born again not of corruptible seed, but of incorruptible, which liveth and abideth for ever." The Holy Spirit quickens them to feel their malady and misery, and enlightens them to see their danger and desert: he leads them to confess their sin, cry for mercy, plead for pardon, and loathe themselves. They look unto the Lord, as directed in his holy word; they wait upon him, as encouraged by his faithful servants; and, at length, they receive the Holy Ghost as a Spirit of adoption, whereby they cry, Abba, Father. They discover their interest in his love, their title to his promises, their right to the provision he has made for his family; and they love him, revere him, adore him, and obey him. His word becomes the man of their counsel, his throne their beloved resort, his people their chosen companions, and his ordinances their delight. The things of time lose their charms, and the things

of eternity become all-important. They become dead to the world, and alive unto God; they live by faith, follow on to know the Lord, and walk in the footsteps of the flock. Sin they hate, holiness they love. A conflict between the flesh and the Spirit they feel, and are often distressed by the hardness, carelessness, and indifference of their minds. They want to be all light, all love, all joy, and all obedience. The Lord's children are not what they wish to be, but they cannot be what they used to be. Sin plagues them, Satan distresses them, the world tries them, and at times the Lord hides his face from them. Love makes them uneasy when at a distance from the Lord, and an enlightened, sanctified conscience condemns them when they indulge any sin. They admire and wonder at Jehovah's love, depend upon free grace, rest upon Jesus's atonement, walk by Bible rules, and surrender themselves entirely to God. Christ is the object of their faith, the

subject of their meditation, and the source of their happiness. They are jealous of the Lord's glory, zealous for the extension of his cause, and devoted to his fear. They distrust themselves, and trust alone in the Lord. They want to be always near him, to find him in every ordinance, and enjoy him in every spiritual exercise. Jesus is the light of their eyes, the joy of their hearts, and the rock of their hope.

They are distinct from the world, though living in the world. Unknown, and yet well known. Hidden from men in general, who know them not; but manifest to God, who loves them, visits them, and rejoices over them. They are often deeply afflicted, but never for a moment neglected; sorely tempted, but safely protected. Every thing at times seems against, but all is in reality for them, and must work their good. Deity watches over them, angels minister to them, devils tremble before them, and heaven is waiting to receive them. The fulness of Christ is intended to supply them, a special providence is over them, and all things are given to them. Things present and things to come are theirs. Every attribute in the divine nature, every letter in Jehovah's name, and every promise in God's book, stand engaged to make them blest. Their names are in the book of life, their persons are in the Redeemer's hands, and their life is hid with Christ in God. They are heirs of God, and joint-heirs with the Lord Jesus Christ.

The Lord now invites them to the throne of grace, and promises to raise them to the throne of glory. Death for them is unstung, and is changed into a friend; the grave is perfumed, and called a bed of rest; and Jesus has pledged himself to come and receive them unto himself. Christ and they are

in union, they are members of his body, of his flesh, and of his bones. Immortality is their portion, and eternity the duration of their happiness. They live for Jesus on earth, who lives for them in heaven; they represent him below, he represents them above. They wear his name, his righteousness, and his honours: they possess his nature, his Spirit, and his likeness. Identified with him, they will be glorified together.

Jesus is their present and unchangeable friend; his pity and power secure them at all times. Pity reigns in his heart, and employs his power to protect, preserve, and keep them. He will not fail them nor forsake,—all his goodness shall pass before them, he giveth his glory to them, and will be eternally glorified in them. Happy are the people who are in such a case, yea blessed are the people who are the children of God. They are safe now, they shall be happy for ever. It becomes them to be humble, for grace alone distinguished them thus; to be grateful, for many as good as they are are left; to be dutiful, for their obligations are infinite; and to seek in all things the Lord's glory, who has thus secured their salvation and endless happiness.

But there is another family, the children of the devil. To one or the other of these we must belong. Satan's children possess his spirit, imitate his conduct, walk by his rules, and are led by him at his will. He dwells in them, rules over them, deceives and deludes them, and will eternally torment them. This is the emphasis of wretchedness, and the source of misery and distress. Ask, to which do I belong? Whose image do I bear? Whose spirit do I breathe? Whose conduct do I imitate?

Cheltenham.

THE EFFICACY OF PRAYER.

A PIOUS aged woman had one son: she used every means in her power to train him up in the nurture and admonition of the Lord: he was the child of many prayers. The youth grew up, but was of a gay, dissipated turn: she still followed him with her entreaties, faithfully warned him of his awful situation as a sinner before God, and told him what his end would be, dying in that state.

One day, he went to his mother and said, "Mother, let me have my best clothes; I am going to a ball to-night." She expostulated with him, and urged him not to go, by every argument in her power: he answered, "Mother, let me have my clothes; I will go; and it is useless to say any thing about it."

She brought him his clothes; he put them on, and was going out. She stopped him, and said, "My child, do not go."

He said he would. She then said to him, "My son, while you are dancing with your gay companions in the ball-room, I shall be out in that wilderness, praying to the Lord to convert your soul."

He went; the ball commenced: but, instead of the usual gaiety, an unaccountable gloom pervaded the whole assembly. One said, "We never had such a dull meeting in our lives." Another, "I wish we had not come; we have no life, we cannot get along." A

third, "I cannot think what is the matter." The young man instantly burst into tears, and said, "I know what is the matter; my poor old mother is now praying in yonder wilderness for her ungodly son." He took his hat, and said, "I will never be found in such a place as this again;" and left the company. To be short, the Lord converted his soul. His pastor baptized him. He was soon after taken ill, and died very happy. Praying breath is never spent in vain."—*American Baptist Magazine.*

"WHAT I HAVE DONE."

WE frequently hear ministers, as well as other Christians, telling what *I* have done, using language something like the following: "When I went to such a place, I found every thing in a bad condition, nothing as it should be; and I determined to have things different. I accordingly went to work, so and so; I did this thing, and that; excluded so many members; healed this and that difficulty; held such and such meetings; preached so many sermons: and the result has been—as published to the world—the conversion of so many souls, and an entire change in the whole aspect things."

A cutting reproof, to persons indulging in this kind of language, was given at a "Ministers' Meeting" in New Hampshire, some years ago, by a clergyman now, I trust, in heaven.

It was just after a general time of revival throughout the country, and all

were telling what *they* had done, how many persons had been converted under *their* preaching, &c. &c. This clergyman, who was a very godly man, and the successor to an aged and long successful minister of the Gospel, and who had witnessed a powerful revival of religion among his own people—sat and listened to their conversation for some time, till at last they turned to him, and desired to learn the secret of *his* revival. After some hesitation, he rose, and, in a most impressive tone and manner said—"*My predecessor was a very godly man; and, in answer to his prayers, I trust, about one hundred and thirty souls have been converted to God!*" and sat down. Every one *felt* the reproof, and the effect on those who had been telling long stories about what "*I* had done," can be better imagined than described."—*Boston Watchman.*

THE MAY MEETINGS.

Why do the hoary head,
And youthful strength combine?
Why are the throngs of England's daughters led
To hall, or hallowed shrine?
No warlike trumpet I hear,
Nor shines the glittering targe, nor points the
spear,
Nor do fair hands the victor's brow entwine.

The holiest symphonies
Delight the listening ear;
And HIM they sing who left his native skies
For shame and sorrow here.
He, now enthroned in light,
Awakes the heart to love and holy night,
And rouses ransomed souls to deeds of vir-
tue dear.

The mingled thousands meet
The cross to raise;
And wake in savage breasts emotions sweet,
And tune their lips to praise.
May heaven propitious smile!
May God be there the while!
And grant the boon for which the vast as-
sembly prays!

Bright May! a type thou art
Of joys to come;
Thy beauty bids the wintry night depart,
Thy songsters chase the gloom.
Thus may each distant isle
The songs of Zion soon beguile;
Thus may each moral wild with virtue
bloom.

Luton.

HENRY BURGESS,

REVIEWS.

The Revival of Religion. By JAMES DOUGLAS, Esq. of Cavers. Edinburgh: A. and C. Black. 8vo. pp. 39.

Encyclopædia Britannica, Seventh Edition, greatly improved, with the Supplement to the former Editions incorporated. Edited by Professor Napier. Part CVIII. Article RELIGIOUS MISSIONS. Edinburgh: A. and C. Black. 4to.

WE displace other matter, and impose another trial of patience on some esteemed authors, in order to notice these two publications, which have come into our hands very recently, but which are peculiarly seasonable, and seem to belong legitimately to the month of May. "In religion," as Mr. Douglas observes, "there is the same decay and the same renovation, as in nature;" and, therefore, as all nature is now exhibiting new energy, and presenting to our senses new beauties, it is especially suitable for the Christian to aspire after new supplies of grace, and for the leaders of the worshiping assemblies now congregating, to exclaim fervently, "Wilt thou not revive us again, that thy people may rejoice in thee?" The month of May being distinguished also above all other months for exertions to disseminate the gospel of Christ throughout all lands, the public may be presumed to be now, more than usually, in a congenial frame for the consideration of those subjects which pertain to religious missions.

Mr. Douglas is well-known as a writer, and justly esteemed: to many of our readers it is only necessary to announce that he has published something new, to cause them to wish to peruse it. The design of his present pamphlet is to excite a desire for renewed energy in the Christian church, and to point out the way in which it is to be obtained. In a strain of pious eloquence, he urges the importance of persevering prayer as the necessary preparative for promised triumphs. He represents the King of kings, seated on the throne of the universe, and surrounded by all holy intelligences, as about to glorify his Son by establishing his kingdom, waiting but for the prayers of the people without the heavenly temple to be united with the supplications of the great High Priest within the Holy of Holies, in order to

ratify the grant in its fullest extent. Providence, he shows, is opening new and more favourable channels for the diffusion of divine truth throughout the world: "the last and consummating mean alone is required—prayer that is without a pause—prayer that is full of hope—prayer that will take no denial."

"The state of the countries round the Mediterranean indicated the preparations of Providence before the birth of the Messiah, for the admission of Christianity throughout the extent of the Roman world. The preparations of Providence in the present day, overturning every obstacle, and humbling every opposing power, give a still more abundant entrance unto Christianity throughout the universal world. Why are the preparations of Providence so ample, and the influences of grace so restrained? The Divine intentions cannot be mistaken by those who are regarding the operations of the Almighty. God does all things, even in grace, in sequence and order." Universal prayer must precede a universal revival; then a late spring may suddenly change into a golden summer, and the seeds that appeared rotting under the clods may ripen into an abundant harvest. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." We have already ascended an eminence, a mountain of vision, whence the land of promise might be descried; but there is one fold of mist and obscurity between us and the prospect before us. A single breath from the Spirit of the Lord might present it unclouded to the view.

"Our first step is to feel our wants, and this might seem of no difficult attainment. 'The opinion of plenty,' observes Bacon, with respect to natural knowledge, 'is among the chief causes of want;' and it is so in spiritual advancement likewise. Those who fancy themselves rich are sent empty away; but conscious poverty of itself is a prevailing plea for obtaining celestial riches.

"The second step is, that we must expect great things. 'Open thy mouth wide, and I will fill it.' The conviction of our own poverty must be accompanied with the belief of the inexhaustible riches of Christ, and that the only barrier to our being put in possession of them, is because we either ask not, or ask amiss. If we expect great things, we shall pray for great things. Why are the promises so abundantly held forth to us, but that we may turn them into petitions? Idle expecta-

tion is useless and hurtful. 'Hope deferred maketh the heart sick;' but we defer our own hopes, by spending the time in vain wishes which should be employed in fervent prayers." pp. 17—19.

We are informed that the community is indebted to the same pen for the original article on Religious Missions which appears in the last published part of the *Encyclopædia Britannica*; and, as some of the views which it presents are of great importance, and are not so generally accessible as though they had been published separately, we shall lay before our readers a few extracts. With regard to the success which has attended Protestant Missions, which sceptics and Roman Catholic controvertists delight in representing as exceedingly small, it is justly remarked, that—

"Protestant missions are only in their commencement, therefore we have not the means to judge fairly of their success. Success in missions, also, must be distinguished into two kinds; the gaining nominal, and the making real converts. We may compare the success of the gospel abroad with its results at home. The promised results are great and unconfined; the real results comparatively small and limited. Multitudes of nominal Christians in our land pay just as much regard to the precepts of the gospel, in all the real business of life, as they do to the injunctions of the Koran. If we number those who are really living under the influence of the gospel, success in proportion to the number of those who proclaim it may be found to be fully as great abroad as at home. Each missionary effort will be found to have had nearly as much success, and of the same kind and value, as they originally proposed to themselves."

Some of the suggestions in the following paragraphs will not be altogether new to the readers of the *Baptist Magazine*, but we are delighted to find them in a work by which they will be conveyed to thousands whom our pages would never reach, and with a weight of authority which it would be quite out of our power to impart.

"The first object is to understand the nature of the country and of the people on whom a missionary society is intended to operate. The Americans afford excellent examples of missionary pioneers, previously exploring the country on which they intend to settle; weighing the advantages and the obstacles which present themselves; exhibiting a rare union of prudence and determination; and, whilst strictly acting up to their own principles, succeeding, at least for a time, in con-

ciliating the minds of others; though it is not to be expected that this transient favour can last long, for it must be dissipated by the first success on the part of the foreign missionaries. These missionary travels are of double service, creating and deepening an interest at home, which is the true way to enlarge the resources of missionary operations, and at the same time discovering how these resources are to be best economized, by preventing fruitless expenditure, and by pointing out and discovering the true points of attack by which the country to be entered is assailable. Those, however, who have done such service as explorers, should continue their good offices as superintendents; and in many cases there might be an advantage in separating between the council and the executive, between those who laid down the plan and were watching the progress of its being carried into execution, and those who were filling up the outline and engaged in the details. Many reports and evil surmises will arise against missionaries, which, being engaged in more important occupations, they little hear of, and less heed, and which, even if they were desirous to do so, they could ill ward off; but these might easily be removed by one who was friendly to the mission, and yet not a party implicated in each of its transactions.

"If a physician in Mahomedan countries should make the first survey, and propose the original plan, by his influence with the governors he would obtain a more favourable opening for a missionary enterprise, and then watch over its prosperity, without being identified with all its proceedings. He would also have greater facilities, by the access which his profession gives him, both to governors and families of influence, to secure and extend favour and assistance from the ruling powers, and to remove the more speedily any obstacles or stumbling-blocks that might be cast in the way. The employment of physicians as missionaries, which has only very lately and very partially been practised, has been attended, on the limited scale on which it has been tried, with yet happier results than could reasonably have been anticipated. It has opened a new fountain of humanity in the hard and selfish breasts of distant nations, to see the strange spectacle of a man, in imitation of his Saviour, 'going about doing good,' and healing the sick. Those who are insensible to the diseases of the mind, feel with sufficient acuteness the sufferings of their bodies; and, though missionaries may complain of the want of listeners, a missionary physician has no reason to complain of the want of patients, nor has he reason to lament the want of success in treating the cases that are submitted to him. The healing art transported to a distance appears to assume new powers; and the reason is plain. Here medicine has to contend with inveterate debility, and can

only hope by the most successful treatment, to prolong a sickly existence. There the more rigorous life has already swept away those who were not possessed of the stamina of a vigorous constitution, and the physician has chiefly to attend to the cases where nature is ready to second his efforts, where disease is not inveterate, but accidental; not to mention that our usual remedies come to distant lands with the advantage of new discoveries, and seem to resume the efficacy which they possessed when first invented, and before the body, like that of Mithridates, seasoned to drugs, and therefore blunted to their operation, had lost the sensibility which it possessed on their first and hitherto untried exhibition. Novelty also greatly augments the power of not the least potent of medicines, faith and hope.

"What interest would the residence of an intelligent physician possess at Jerusalem; of one who was a physician indeed in the largest sense of the term, and wise in the knowledge of nature? We need such a commentator even for the Scriptures, an intelligent and resident spectator, to view and to record again the same natural appearances which were viewed by the sacred writers of old, that we may stand again in their position, see anew the same objects, and affix the same significance to their terms. What a benefactor he might be to the weary and superstitious pilgrims from distant lands, who might return home with prolonged life, and carrying with them the words of that life which will never end. The Moslems despise the Franks, but not the Frank physician. The caliphs themselves owed much of their fame and their intelligence to the Nazarene doctors who communicated to them not only the art of healing, but much of the various knowledge of the Greeks. A Frank traveller is suspected; he is certainly seeking for hidden treasure. But a physician proceeding on the same path is revered; he is a benefactor, not a spoiler; he is culling simples to form some potent elixir; he has adopted the nobler part of the wonder-working art, not the secret of finding or making gold, but the mystery of prolonging life."

The possibility of connecting colonization with Christianity has never yet received that attention from the supporters of missions which it ought to have, and which we trust it may speedily obtain.

"The employment of a few religious artisans, whilst they would tend greatly to the success of a mission, and to its speedier taking root in the soil to which it was transplanted, would, if they were possessed of a missionary spirit, add little to the expenditure. A gardener or practical agriculturalist might be expected to do more than maintain himself; a physician,

though so important to the mission, might also in many instances, detract but little from its funds. These are, however, minor considerations; for a somewhat liberal expenditure, if judicious, is in the end the wisest economy."

The following observations are also of evident and pressing importance.

"The true end of missionary societies, it must never be lost sight of, is to raise up native teachers and preachers. Until this point be gained, the foreign missionaries must address the natives "with stammering lips and another tongue;" for though the words may be native, the idiom is sure to be foreign; and the missionaries will certainly continue to think in English, even when they are pronouncing the words of another language. This plain and obvious truth does not seem to have hitherto been sufficiently considered. Yet to perceive the difficulty, we have only to imagine a number of French apostles endeavouring, in broken English, to recall a heathen multitude of Britons to a sense of solemnity, and trying to infuse into their minds, through so distorting a medium, some knowledge of the truths of the gospel. The actual engagement of a certain number of native teachers may serve indeed as an excuse, but not as a complete justification, for this important and obvious principle not having been carried more fully into effect."

But the advantages resulting from missions, both to those who send the heralds of salvation to foreign lands and to those who receive them, are, in the estimation of the writer great and progressive.

"If missionary efforts were attended with no other advantages, the benefits they confer upon the contributors were well worth all the sums that have been expended upon them. But they are "twice blessed." Every step abroad is also an advantage, even if the mission should proceed no farther. The mere employment of a physician, the diseases that he removes, and the gratitude that he excites, were sufficient reward for any expense attending his mission. Every step in education well recompenses the trouble and expenditure attending it. Every communication of knowledge, even if it should stop short of the highest knowledge, should more than repay a benevolent man for any little sacrifices he might have made in affording light to others. But these are merely the commencements. With common prudence, there is no danger that the stream of beneficence, after a short and rapid course, should be swallowed up in the sands. We may rather anticipate that its progress will be like the beautiful description of the Son of Sirach.

I also came forth as a canal from a river,
And as a conduit flowing into a paradise.

I said, I will water my garden,
And I will abundantly moisten my border:
And, lo! my canal became a river,
And my river became a sea."

We cannot conclude this article without expressing our gratification that these valuable paragraphs, and many others of a similar character, should be found in a work so extensively and permanently influential as the new edition of the *Encyclopædia Britannica* must necessarily be. While the most eminent names in literature and science have furnished contributions in their respective departments, and it is evident that the greatest exertions have been made to render it "the most valuable repertory of human knowledge that has ever appeared in Britain in the convenient form of a dictionary," how pleasant is it to perceive, that instead of conveying to the literary and wealthy of this and distant regions, the poison of infidelity, it recognises the sovereign claims of revealed truth, and boldly advocates evangelical missions to pagan lands. How little did some who sat in the chief seats of knowledge in Edinburgh less than fifty years ago suppose that Christianity should not only survive their scorn, but should see in these days its decided advocates, not banished from the republic of letters, but ranking with honour among the most celebrated dispensers of erudition and science! There is indeed in the present literature of Britain much that is unholy, and much that can only be purified by fire; but it is gratifying to perceive, that works of the highest literary eminence render a homage to revealed religion now, far more cheerful and profound than works of the same class were accustomed to yield at the close of the last century. It is a sign of the times which should encourage our exertions, and which demands our praises.

Memoir and Correspondence of the late Robert Cathcart, Esq., East India Company's Civil Service, Madras. Second Edition.
Edinburgh: foolscap 8vo. Pp. 171.
Cloth. Price 3s. 6d.

THIS memoir was at first "privately printed for circulation among the friends and connexions of Mr. Cathcart." It is now published, with considerable additions, at the request of several persons, who have been edified by the perusal of the volume, and deem it calculated for

extensive usefulness. In that opinion we entirely concur. Mr. Cathcart was a man of no ordinary piety. His eminent spiritual-mindedness, benevolence, and purity of life, attracted general esteem, and deserved a permanent record. Mr. Walton, of the London Missionary Society, writes thus concerning him:—

"He is one of the most pious gentlemen I was ever acquainted with; nor do I expect to see the like on this side the grave. His excellence is, that he is perfectly dead to the world, and he is truly eyes to the blind, feet to the lame, and a father to the fatherless. It would astonish you to see in what veneration this young saint is held at Salem by all classes of the people, and how they weep at his expected removal from them. Christianity is truly respected here from the light which emanates through this child of God. God bless him wherever he goes, and preserve him blameless to the end."—p. 132.

The following letter refers to one of those abominations against which the Christian public here have often protested, but with little effect:—

"August 25, 1832.—Among the first official letters I received on coming to Salem, was one sanctioning fifty rupees to be expended, in each of the three Talooks or districts under me, for the invocation of rain. Rain is, indeed, much required; the first crops have been almost lost in consequence of the deficiency. I called the Talook servants, to give a report of what was to be done. Some Brahmins were to engage in prayer to one of their gods, for ten or twelve days, standing up to their necks in water, that their devotions might, I suppose, be instant. Others were to be employed to avert the anger of certain planets; and some to propitiate other gods. The whole to be fed at the expense of Government; to be superintended by government servants; and to be, in every respect, on the part of Government, seeking for the attainment of its revenue by these means. *I could not order it.* It does seem to me most gratuitous to engage in such an open violation of the laws of God. While the money belonging to Pagodas is regularly paid to them, and not appropriated to any other object, which would be esteemed robbery; while no obstruction is offered to the natives in worshipping what they choose—it seems sinning without a cause when we thus uphold other gods. The Revenue Board sanctions disbursements to be made on this account in every collectorate when required. Well may we rather look for the withholding of the rain we seek. How long-suffering is God in ever again granting rain after such idolatry and worshipping of gods, to whom the subsequent goodness of the

Lord will be attributed! I have written to the Collector privately, that I could not issue such orders. O Lord, forgive our national sins, and turn our hearts unto thee. The orders were subsequently issued in my three Talooks by the Collector, as well as in his own. There are fourteen Talooks in the district; each received fifty rupees for it; so that 700 rupees were thus expended in the

dishonouring of God, and giving his glory to another. O Lord, forgive our iniquity!"—p. 120.

Mr. Cathcart was born in Edinburgh, Oct. 9, 1806. He went to India in 1826, and died of cholera, May 26, 1834. We commend this interesting volume to the especial attention of our young readers.

BRIEF NOTICES.

The Miscellaneous Writings of the late MR. WILLIAM BRAIDWOOD, one of the Pastors of the Original Baptist Church, Edinburgh, now first collected into a Volume. With a Memoir of his Life and Writings, by WILLIAM JONES, M.A. Edinburgh: 8vo. pp. 535. Price 10s. 6d.

The subjects of which this volume treats are so multifarious that we cannot pretend to review it, if by that term be understood a careful examination, more or less protracted, of its principles, sentiments, and mode of treating the truths it defends and illustrates, and the errors it attacks and explodes. On some of the doctrines it propounds we should be at issue with the author, others we should approve and commend; but whether the office of criticism should lead us to employ the language of commendation, or of caution, or of censure, in reference to the diversified pages of the book, we should invariably speak in terms of unfeigned respect of the excellent man whose literary remains they collect and preserve.

Mr. Braidwood was the colleague of Mr. Archibald Maclean and Mr. H. D. Inglis in the pastorate of the first Baptist church formed in Edinburgh, or indeed in Scotland, and he was worthy of his associates. Like them, he had been educated in the principles and discipline of the Presbyterian Church, and for conscience' sake seceded from it, becoming first an Independent, and subsequently a Baptist. He was through life engaged as most, if not all, the pastors of the Scotch Baptist churches are, in secular business; nor did he in early life enjoy more than the advantages of a common education. It is evident, however, from the productions of his pen, that he was naturally endowed with a sagacious mind, vigorous, and thoughtful; and that he was a diligent student of the Word of God. He had neither the learning nor the logical acumen of Mr. Lean, nor the sweet evangelical fervour of Inglis; but he excelled them both in the practical exhibition of divine truth, and in conducting the discipline of the church. The most useful of his publications consists of

Three Discourses, entitled, "Parental Duties illustrated from the Word of God," and it is a valuable treatise. Its excellence has recently induced the Religious Tract Society to adopt it, and it will now obtain a circulation to which its sound, judicious, and practical good sense justly entitles it. The other materials which make up the volume are, "A Discourse on the Duty of Mutual Exhortation in the Churches of Christ"—"Parity of Christian Communion recommended in three Discourses"—"Loyalty enforced from the Word of God"—"Letters on a variety of Subjects"—"Remarks on Dr. Chalmers' Address to the Inhabitants of Kilmany"—"On the Scriptural Rule of Forbearance in Churches"—and a number of miscellaneous pieces contributed to Magazines. The whole is preceded first by Introductory Remarks, and next by a Memoir of the Author, both from the pen of Mr. Jones, and both interspersed with reflections on the pastors of English dissenting churches and on the churches themselves, the omission of which would not have lessened the value of the book.

The Women of England, their Social Duties and Domestic Habits. By MRS. ELLIS, Author of "The Poetry of Life," "Pictures of Private Life," &c. &c. London: post 8vo. pp. 342. Price 9s. cloth.

Most readers have tasted the gratification derivable from the expression of their own sentiments in language better than they could have selected, and with illustrations which, though new, seem at once like old acquaintance. This is a pleasure which many fathers and many husbands will derive from the perusal of this volume. It comments freely, and yet kindly, on the evils which arise from the modern system of training up young women to vanity and helplessness; which at once labours to render them attractive, and despoils them of their charms, stimulates them to the incessant pursuit of admiration, and deprives them of the power of retaining it. The characteristics of the women of England—their education—their dress and manners—their conversation—their domestic habits—

their social intercourse, and other kindred topics, are discussed in a manner which evinces much knowledge of the world, good sense, and benevolence. The work is especially, but not exclusively, adapted to the genteeler classes of society. A father will never have cause to regret his putting it into the hands of his daughter, or his daughter's mother; and should any intelligent young man wish to present a volume to her whom he has fixed upon as his companion for life, he cannot select one that is likely to be more conducive both to her future happiness and his own. Should he be apprehensive that any of the hints may appear personal, if it were supposed that he had chosen the book in consequence of his acquaintance with its contents, we hereby authorize him to throw the responsibility upon the reviewer.

Letters of the late Mrs. Isabella Graham, of New York, in connexion with the leading Events of her Life. By her Nephew, the REV. JAMES MARSHALL, Minister of the Tolbooth Church, Edinburgh. Edinburgh: 12mo. pp. 374. Price 5s.

The character of this enlightened and devoted Christian has become, from the memoir already published, extensively known and esteemed. The present volume contains a selection of her letters, written chiefly to friends in Scotland, and arranged in connexion with the leading incidents to which they refer. Mrs. Graham was born in Lankashire, of pious parents, and was made a partaker of Divine grace in very early life. Soon after her marriage with Dr. Graham, he was appointed surgeon to a regiment in Canada, whither she accompanied him. After a few years, her husband died in Antigua, leaving her at the age of thirty in a strange land, a destitute widow, with four infant children. She returned to Scotland, but finally settled at New York; where, for several years, she carried on a boarding school for young ladies, upon decidedly Christian principles. On retiring from this engagement, she devoted her time and talents to charitable purposes, and was eminently the friend of the widow and the orphan. She died peacefully in 1814, in her 72nd year. "She possessed," says her pastor, Dr. Mason, in her funeral sermon, "an intellect, strong, prompt, and inquisitive; a temper, open, generous, cheerful, ardent; a heart replete with tenderness, and alive to every social feeling, and every benevolent impulse; a spirit at once enterprising and persevering; the whole crowned with that rare inestimable endowment—good sense." Her letters are written in an intelligent and graceful style, and are pious, judicious, and affectionate.

Memoir of Mary Mercy Ellis, wife of the Rev. William Ellis, Missionary to the South Seas, and Foreign Secretary of the London Missionary Society, including Notices of Heathen
VOL. II.—NEW SERIES.

Society, or the Details of Missionary Life, and the remarkable Manifestations of Divine Goodness in severe and protracted Affliction. By WILLIAM ELLIS. London: 16mo. pp. 176. Price 2s. 6d.

Mr. Ellis appears to have been well qualified in mind, but not in body, for the trials and exertions connected with a missionary life. Her biography, interspersed as it necessarily is with references to South Sea manners and scenery, is interesting and instructive. To Christian females especially it will be acceptable.

The Hand of the Lord seen in the Conversion of the Rev. W. Hague, Baptist Minister, Scarborough, his Call to the Ministry, and the Rise and Progress of the Baptist Church in Scarborough, in a Letter to a Friend. Written by himself. Printed at the request and under the sanction of Benjamin Goodman, Gent., Leeds. London: 12mo. pp. 36. Price 4d.

Mr. Hague, who was born in 1736, wrote this small piece of auto-biography when he was eighty years of age, describing in a simple style, and with a lively sense of his obligations to divine grace, the principal occurrences of an eventful life. When young, he passed three years at sea. At that time he was destitute of vital religion, and ignorant of letters. Desire for spiritual knowledge impelled him afterwards to learn to read, and he soon desired to impart to others the knowledge which he found beneficial to his own heart. He raised the Baptist church at Scarborough, and became its first pastor.

Lectures on Homiletics and Preaching, and on Public Prayer; together with Sermons and Letters. By EBENEZER PORTER, D.D., President of the Theological Seminary, Andover. Reprinted from the American Edition of 1834. London: 8vo., pp. 139. Price 3s.

This work is especially adapted to assist that valuable class of public teachers who enter upon the ministry without preparatory studies in a theological college; and we rejoice that the cheap form in which it is now published, as a part of Ward's Library of Standard Divinity, renders it so accessible to them. The suggestions respecting the choice of texts, the structure of sermons, and the style suitable to the pulpit, will both facilitate their performance of their work, and preserve them from mistakes which might hinder their usefulness. It is not a treatise on rhetoric, but upon public religious teaching; it has no tendency to lead men to play the orator, but it is designed to aid their endeavours to become instructive and powerful preachers. Even pastors who have been engaged in the work many years, and whose habits of thought and of utterance are formed, may derive useful hints from the perusal of these lectures;

both in reference to preaching and to public prayer.

A Text-Book of Popery: comprising a Brief History of the Council of Trent, and a Complete View of Roman Catholic Theology. By J. M. CRAMP. Second Edition. London: 8vo. pp. 480. Price 10s. 6d.

When the first edition of this work was published, it received much deserved commendation, in the columns of the Baptist Magazine, and in other respectable periodicals; and subsequently its value has been acknowledged by writers on the controversy to which it refers. In the enlarged and improved form in which it now appears, it is still more worthy of public acceptance, as a compendium of historical and documentary information on all the most important points to which the attention of an inquirer respecting the Romish church should be directed. The knowledge which it imparts will all be substantial; the Popery which it delineates is Popery matured and authenticated; and the spirit which it breathes is a spirit of freedom, of decision, and of candour. The additions consist of an excellent chapter on Monasticism, occasional paragraphs elucidating or strengthening the original statement, notes which illustrate and enliven the text, and several articles in the Appendix, giving a completeness to the documentary character of the performance.

The Notes of the Church; as laid down by Cardinal Bellarmine, Examined and Confuted, in a Series of Tracts. Parts I. II. III. Price 1s. 6d. each part. London: 8vo. pp. 244.

Cardinal Bellarmine, a Jesuit, who died in 1621, was regarded by his party as the most powerful controversialist that the Romish church ever produced. His "Notes of the True Church," consisting of an enumeration of fifteen signs, or marks, by which he contended the true church was to be known, received a united answer, in 1687, from fifteen distinguished writers of the Church of England, each taking a separate note, and bestowing on its refutation much learning and skill. In the three Parts before us, the subjects of Catholicity—Antiquity—Duration—Amplitude—Succession of Bishops—Agreement of Doctrine with the Primitive Church—Unity—Sanctity of Doctrine—and Efficacy of Doctrine, are ably discussed. The republication is seasonable, and will we hope be extensively useful; as an answer to Bellarmine is, in fact, an answer substantially to the more modern advocates of the papal church. The Preface is composed in the style of the leading articles in *The Times* newspaper; of which, it appears, the writer has an intense admiration; but, happily, it is but short, and there is but one Preface to the three Parts now before us. But what a pity it is that a prejudice against a standard work should be so needlessly excited, by serving up with it flippant remarks upon living politicians!

The Fathers and Founders of the London Missionary Society: including Authentic Memoirs of these Distinguished Men, and Historical Notices of the several Protestant Missions. By JOHN MORISON, D.D. London: 8vo. Part I. Price 3s.

This is the first of eight or ten monthly parts, in which it is proposed to give memoirs of some of the most devoted and useful men of the last generation. A well-executed plate, exhibiting in one group the well-known countenances of Haweis, Eyre, Bogue, Love, and Burder, is prefixed to this portion of the work, and is well-adapted to predispose him who was personally acquainted with them, or who has been improved by their writings, to enter with avidity upon the promised narratives. The ninety-six pages before us are principally occupied with introductory matter; but they contain the commencement of the life of Mr. Eyre, who was the projector, and for many years the very efficient editor of the *Evangelical Magazine*. We cordially wish Dr. Morison the requisite health and spirits to complete his laborious undertaking in the respectable and interesting style in which he has begun it.

Baptism: the Right of Infants to it, and the Mode of administering it. A Sermon preached in the Independent Chapel, Tewkesbury, on Thursday, September 6, 1838. By H. WELSFORD. Tewkesbury: 8vo. pp. 22. Price 4d.

Infant Sprinkling not Christian Baptism. In reply to a Sermon, by the Rev. H. Welsford, entitled, "Baptism: the Right of Infants to it, and the Mode of administering it." By J. FREER. Tewkesbury: 8vo. pp. 28. Price 6d.

The author of the former publication is a respected Independent minister at Tewkesbury, who, it appears, during a ministry of twenty years, had not once preached on the baptismal controversy, till he was induced to do so by a tract circulated in the town, illustrating the tendency of pædobaptism to excite vain hopes in the irreligious, and hinder their conversion. The sermon which Mr. Welsford in consequence delivered and printed, elicited Mr. Freer's reply; and we think it may safely be left to the intelligent inhabitants of Tewkesbury to determine with whom the superiority in argument lies. We do not know the title of the effective tract which brought Mr. Welsford into the field, or we would give it; as nothing subserves the interests of truth more, in reference to this subject, than for our pædobaptist brethren to preach on it; and we should be glad that others should, like him, break through ten or twenty years' silence, and direct their hearers to examine the propriety of their practice. It is pleasant to observe that there is nothing in either publication which ought to diminish mutual esteem, or interfere with christian harmony.

Land of Canaan as divided among the Tribes of Israel. On a roller, varnished. Price 6s. 6d.

We are glad that the Committee of the Sunday School Union has added another to its series of scriptural maps, and one not inferior in beauty or usefulness to any of its predecessors. Parents, as well as the instructors of classes, will do well to avail themselves of its aid, in perusing with their beloved pupils the historical parts of the Old Testament. The habit of tracing on the map the locality of each event, fixes the transaction in the memory, imparts additional interest to the narrative, and often elucidates details which would otherwise be obscure.

Consistency of the Discoveries of Modern Geology, with the Sacred History of the Creation and the Deluge. By PROFESSOR SILLIMAN, of Yale College. London: pp. 148. Price 3s. cloth.

The Historical and Geological Deluges compared. Part II. By EDWARD HITCHCOCK, Professor of Chemistry and Natural History in Amherst College. Edinburgh: pp. 164. Price 1s. 6d.

Facts, Suggestions, and Brief Inductions in Geology. By BIBLICUS DELVINUS. London: pp. 91. Price 3s. cloth.

These works are all intended to show, that the Mosaic accounts of the creation and the deluge may be fully vindicated from collision with the facts of science. They all deserve the attention of those who desire to master the subjects to which they refer.

Christ's Invitation to Children. By JOHN DURTNALL. Price 12s. per hundred.

The sixteenth and seventeenth verses of the eighteenth chapter of Luke, set to music, and published by the Sunday School Union. The air is simple, and the second treble and bass accompaniments are suitable; but the compass of voice required is rather greater than children can in general manage well.

Educational Reminiscences. London: 12mo. pp. 88.

The fair authoress says that she would not have published this small volume "but for the repeated solicitations of wise and intellectual friends." We hope that those friends will aid the circulation of the book, and thus show that they are also charitable.

A Day in May. A Poem, in Six Books. By THOMAS CLARKE. London: foolscap 8vo. pp. 202. Price 4s.

"Young Henry Brookfield was the vicar's son; A soldier's daughter was sweet Ellen Gray."

This is a fair specimen of the Six Books, in which are described, in blank verse, a few of the adventures and many of the cogitations of "Young Henry Brookfield," who went to London to make his fortune as a poet, who

by some untold means found "patrons and good friends," who returned to his native village and married "lovely Ellen Gray:" "Ille mihi ante alios fortunatusque laborum."

RECENT PUBLICATIONS

Approved.

The Philosophy of Artificial and Compulsory Drinking Usage in Great Britain and Ireland; containing the Characteristic, and exclusively National, Convivial Laws of British Society; with the peculiar compulsory festal Customs of ninety-eight Trades and Occupations in the Three Kingdoms, comprehending about Three Hundred different Drinking Usages. With copious anecdotes and illustrations. By JOHN DUNLOP, Esq., President of the General Temperance Union of Scotland. Sixth edition of the *Scottish Usages*, with large additions. London: 12mo. pp. 222. Price 5s.

No Fiction: a Narrative founded on recent and interesting Facts. By ANDREW REED, D.D. Ninth Edition. London: 24mo. pp. 405. Price 6s.

The Christian's Every Day Book. By the Rev. J. D. KRUMMACHER, of Elberfeld. From the German by SAMUEL JACKSON. London: 12mo. pp. 386. Price 4s.

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Bereaved Parents Consolated. An affectionate Address to those who are mourning the loss of Children; especially such as have died in Infancy. By JOHN THORNTON. London: (Tract Society) 16mo. pp. 125. Price 8d. bound.

A Friend in Need; or a Word of Consolation in the Hour of Affliction from the Death of Friends. London: 16mo. pp. 56. Price 4d.

Two Sermons on the Offices of the Holy Spirit. By the Rev. HUGH WHITE, A.M., Curate of St. Mary's, Dublin. Edinburgh: 16mo. pp. 95.

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Established Churches and Infant Baptism. Substance of an Address delivered at Denmark Place Chapel, Camberwell. By Rev. J. WENGER, late of the University of Berne. On occasion of his Baptism, Feb. 29, 1839, by Rev. E. Steane. London: 12mo. pp. 12. Price 2d. or 1s. per dozen.

The Advocate of Humanity. Published quarterly, on the first day of June, September, December, and March. No. I. March 30, 1839. Vol. I. London: 8vo. pp. 32. Price 1s. 6d.

Doing Good. By the Rev. S. N. DALTON, B.A. The Profits to be given to the English Monthly Tract Society. London: 24mo. pp. 65. Price 1s.

Apostolic Succession considered in relation to National Education. In a Letter to the Right Hon. Lord John Russell. By HENRY HEAD, A.M., Rector of Feniton, Devon, and Chaplain to his Majesty the King of Hanover. London: 8vo. pp. 63.

INTELLIGENCE.

AMERICA.

Recent numbers of the *Christian Watchman*, which is published weekly under the auspices of our Baptist brethren at Boston, Massachusetts, contain many cheering accounts of revivals of religion in different parts of the United States. The following specimens will be interesting.

BOSTON BAPTIST ASSOCIATION.

"The returns from the churches exhibit an unusual share of prosperity. Statistics as follows: Churches, 34; Pastors, 24; Additions, 904; viz., by Baptism, 641; by Letter, 240; Restored, 23; Diminutions, 437; i. e. by death, dismissal, exclusion, &c. Nett gain, 467. Total number belonging to the churches, 5,413."

The following letter was addressed to the Association by the second Baptist Church in Boston, which meets in Baldwin Place.

"BELOVED BRETHREN,—We address you not to-day, as at the last anniversary, with feelings of despondency, and words of lamentation. The gloom that then hung over us has been dispelled, and we have been permitted to rejoice in the clear shining of the sun of righteousness. The Lord has comforted Zion; he has comforted at least one of her waste places; he has made her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness are found therein, thanksgiving and the voice of melody.

"During the autumnal months, there was manifest an increased interest in the church—a gradually deepening concern for the honour of the Saviour's cause, and a growing fervency in prayer for the conversion of sinners. Meetings for devotion were more fully attended and more vigorously sustained; the truth preached was heard with greater attention and seriousness; the number of inquirers was multiplied; and instances of conversion occurred with increased frequency. We had so often seen encouraging appearances, and then been disappointed in our expectations, that we hardly dared to hope that these first-fruits were the earnest of a copious harvest. But God was preparing his people for better days, and after the needful trial of their confidence and submissiveness, the long-desired blessing was granted. The last day of the year 1837, will long be recollected as one of the most memorable in the history of the church. Seven were that day baptized, and the services of that occasion, together with the preached word, aided by certain impres-

sive providential occurrences, were employed by the Holy Spirit to awaken a large number—probably forty individuals, to a consideration of their guilt and danger. The next day—the first Monday in the year—we met as usual for humiliation and prayer, and the season was distinguished by a solemnity and tenderness, and depth of feeling that made it resemble, in miniature, the scenes of Pentecost. From that time the work proceeded noiselessly, yet with a melting, subduing energy that compelled our oldest members to exclaim, "We never before saw it on this wise." The faithful ones, who had been earnestly praying for such a result, were confirmed in their confidence that prayer has prevalence in heaven:—"Lo this is our God; we have waited for him." Those who stood at a distance, and in sceptical coldness doubted the genuineness of the work, called it "an excitement." Those who had the candour to "come and see," pronounced it "the great power of God." Whatever it was to others, it was to us as life from the dead.

"The only extra means employed were multiplied prayers and an increase of personal effort for the conversion of individuals. It would be easy to mention scores of instances in which prayer was so signally answered, that the relation between asking and receiving could not be misunderstood. Among these instances we might reckon the conversion of husbands and wives, parents and children, brothers and sisters, friends and neighbours, who now feel, and will for ever feel grateful, not only to God, but also to those through whose believing supplications, and affectionate entreaties, he has effected their salvation from sin and death.

"And it is delightful to know that the spirit of prayer has not yet departed, and that the work of conversion has not wholly ceased. The reaction, which the frigid around us predicted would ensue, has not yet taken place. The converts thus far appear to be steadfast, and as much resolved as ever to live entirely for God.

"Our statistics are as follows:—Restored, 3; added by Baptism, 181; by letter, 34; dismissed, 23; excluded, 2; died, 11—total, 668.

"But, brethren, we can sing of judgment as well as of mercy. Among the eleven whom we report as having gone up to receive their crown,—all of whom were dear to us as the disciples of Jesus, was one who for nearly seven years was our devoted and faithful pastor, (the late Professor Knowles).

He was driven from the station and the duties that he loved by declining health; but his connexion with us as a member was not dissolved till the 9th of May last, when his Master promoted him to a higher station, and to nobler duties in the Church above. He was esteemed and beloved by us as one of the worthiest of God's servants. And we had special occasion to love him. Under his discreet and sanctified labours, many of us were converted to God; by him were many of us buried with Christ by baptism; from his hands have we often with joy received the symbols of the Saviour's body and blood; by his preaching have we been instructed, encouraged, and comforted, and you cannot wonder that our hearts bled under the stroke that severed him from our embrace. We are aware that too much may be said of one to the neglect of others equally deserving;—but we could not forbear to give utterance, in this place, to the sincere expression of our warm regard for a brother whose worth was held in the highest estimation by those who knew him best, and who, though he may be forgotten by others, will live in our memory till the last of us shall have joined the generations of the dead."

Baldwin Place, Sept. 11, 1838.

METHUEN, MASSACHUSETTS.

"To the Editor of the Ch. Watchman.

"Dear Brother,—Several months since, I gave a few particulars concerning the revival of religion, which was then in progress among the people in this place, accompanied by the intimation that a more extended account might be expected. That engagement I will now endeavour to fulfil in such way as I am able. Previous to the first of September of last year, some few tokens for good were apparent among us. Several members of the church had been stirred up to fervent prayer for the welfare of Zion, and for the conversion of impenitent men. These, without concert, and without much knowledge of each other's feelings, had prayed to God with unwonted fervour for the revival of his work. There were also persons who had not professed the Christian hope, who had begun to feel somewhat interested in the subject of religion. Though none as yet presented themselves as inquirers, yet so prevalent was the feeling referred to, that a considerable seriousness and solemnity was apparent in our Sabbath-day services.

"Nothing like deep seriousness, however, was manifested till the beginning of September. Then, on the evening of the first Sabbath of the month, in the monthly concert for Missions, and near the close of the meeting, a few words of earnest exhortation were addressed to the large number of young

people who were present. A very deep solemnity evidently rested on the meeting. The Holy Spirit's influence was indeed present. At the close of the meeting, one young man solicited an interview with the pastor for personal conversation. Monday evening was agreed upon for the purpose, and the young man in question was found free to acknowledge, that he felt that religion had claims upon his personal efforts that had not yet been met. In a word, he was deeply interested in the welfare of his soul. The next Monday evening was publicly appointed for religious conversation, instruction, and prayer; and such as were desirous of conversing with the pastor in reference to the interests of the soul, were invited to his house for the purpose. The individual referred to above, and two or three others came.

"The next week the meeting was increased by one or two others. By the beginning of October, about ten persons presented themselves as inquirers after the way to heaven; several of whom had begun to rejoice in hope. Sometime before the close of October, the number that attended this meeting had become so great, that the pastor's study, in which they met, could no longer accommodate them; and it became necessary to remove the meeting to the vestry. From this time till late in the spring, the meeting for inquiry was rarely attended by fewer than forty persons, and sometimes the number was much greater. And at the time when the number that attended the meeting referred to was the greatest, it was found that a large proportion of all who were present were rejoicing in hope, having, some within a few days, and others within a few weeks, obtained the joy of pardoned sin.

"The ordinary means of grace have been mainly blessed of God in carrying forward this good work. The preaching of the word, the instructions of the Sabbath-school, the prayer-meeting, and the meeting for religious inquiry and instruction, have all held a place in the instrumentalities which God has been pleased to employ. It was not uncommon for persons to come to the latter class of meetings but little impressed with the weight of eternal things; but the spirit breathed there, and the deep solemnity of the place, were in several instances blessed of God to the production of impressions, that ere long resulted in thorough conversion. Never, perhaps, in this world, was the presence of God more manifest than in some of these meetings.

"The revival has blest the other evangelical societies in town, to a happy extent. They have abounded in the use of appropriate means for the conversion of men. In addition to the usual means of grace, our Methodist brethren held two protracted

meetings, one in the village, and one in the west part of the town, which were blest of God. Days of fasting and prayer were also used of the Holy Spirit for good. But our main reliance has been upon God's blessing on the ordinary means of grace. And we have not trusted him in vain. In the progress of the good work, many a wanderer from God has been reclaimed. Many family altars have been erected; and a large number of persons pray now, who a little more than a year ago cast off fear and restrained prayer.

"Our Sabbath-school has been largely blest in the progress of this work. A large number of its members have become hopeful converts; many of whom have made a profession, but a considerable proportion of them have not as yet come forward, though they continue to give evidence of piety.

"The character of the revival from first to last, has been such as to afford great satisfaction to the intelligent pious Christian. It has been clearly the work of the Almighty Spirit; and such a work, it is believed, that infidelity and irreligion have found little to gainsay. The feelings of those who have been awakened have been deep and solemn, and their convictions of truth strong and thorough. And so far as is known, nearly all in the congregation with which I labour, who have been strongly awakened, have manifested some degree of hope. The joy of the converts has been calm and sweet, and their attachment to Christ and his cause steady and unwavering. The meetings have been still and solemn, and multitudes of them have exhibited the clearest evidence of the presence of God. Many and many a time have we been able to say at the close of our meetings, It is good for us to be here.

"We have hopes of not far from a hundred persons in the congregation, who have come under divine influence since the revival began. Seventy persons have been baptized and united with the church. Nearly fifty have also united with the Congregational church by profession, and a considerable number with the Methodists. Our desire and prayer to God is, that those who have appeared to obtain the precious faith of Christ among us may hold on their way and wax stronger and stronger, and that at the great day, it may appear, that all the subjects of this revival are called, and chosen, and faithful."

In haste, yours, &c.

ADDISON PARKER.

Methuen, Oct. 22, 1838.

LEXINGTON.

This church, in common with several others in the vicinity, has experienced some special tokens of the divine favour during

the past year. It is a mistake to suppose that because a church or congregation has not been the witness of great excitement, there has been no revival. Some of our churches have experienced times of refreshing, so noiseless and gradual, that little notice has been taken of the circumstances, except in their own midst. But the fruits of such revivals generally prove the most valuable and lasting. A revival of this steady and gradual kind has been enjoyed in Lexington, which we understand is still going forward. In their letters to the Association, they say, "In February the suggestion was made to the church, to set apart a day for solemn fasting and prayer; and in March such a season was enjoyed. It was a day of solemn interest, and was blest particularly to Christians, and in some cases to the impenitent. Our meetings from that time increased in interest, and soon it became evident that conviction had fastened itself upon the minds of some of the unconverted. In a short time, we were permitted to rejoice over a few cases of hopeful conversion. And thus, on to the present time, though the instances have never been very frequent, or numerous, the good work, (for good it has certainly been to our own hearts,) has gradually moved on, almost every week manifesting the efficacy of the Holy Spirit, in new cases of conviction and conversion. Our baptismal scenes have been peculiarly interesting, and in several instances much blessed. Twenty have been added by baptism during the year.

EAST RUTLAND.

The last Vermont Chronicle contains a long and interesting account of a revival of religion in this place. The writer very justly observes:—

"By judicious narratives of revivals, gratitude to the Father of mercies is awakened, despondency is encouraged, faith is strengthened, error is corrected, and truth confirmed. The lamentable fact cannot be concealed, that among other causes, true revivals have been brought into discredit by premature and hasty narratives, and by stating confidently the number of conversions, as if no harm could be done to those whose good estate is thus publicly announced. Truth has suffered grievously from this source; and therefore it is advisable to wait till we can more fully discern between mere natural excitement and the fruits of the Holy Spirit.

"The revival commenced *visibly* in January last, and continued with great power for about two months, when it began gradually to subside. Previous to the manifest presence of the Holy Spirit, the church had prayed much for such a blessing, and the way had otherwise been prepared by the striking death of four young persons, at

short intervals, one of whom was lost in The Home. This series of afflictions made a salutary impression on the young, and quickened the church to a sense of immediate duty.

"As the fruits of this precious season, seventy-one have been admitted to the church, and a few others we trust have passed from death to life, who have not yet publicly signified their fellowship with the saints. Of those who have united with the church, seven are heads of families, and two of this number were so far advanced in life, and had so long neglected public worship, that their conversion lay beyond the measure of our faith, and was unlooked for, especially as they had passed through protracted meetings and former revivals. Their conversion at this late hour, and against such obstacles, is the Lord's doing, and marvellous in our eyes. The subjects of this revival are chiefly the young, and especially members of the Sabbath-school. Several at the age of fourteen have made a profession, and one is but eleven. The propriety of admitting to the church such 'children in years, and knowledge young,' may be called in question. It was not done without hesitation, and prayer for direction. "As it regards the means employed in this revival, I will merely add, that the nature and necessity of repentance and faith were explained, and these duties were enforced by the authority of conscience and scripture. The indispensable doctrines of regeneration, and of dependence on grace for the commencement and increase of spiritual life, were exhibited in connexion with the agency of man, and the freeness of salvation. These, with personal conversation by the way-side and from house to house, the reading and circulating of appropriate tracts, fervent prayer, and social worship, were the means chiefly relied on—the ordinary means, the use of which, with entire dependence on the Spirit of truth for success, God has ever blessed to the increase, purity, and stability of the church."

KENTUCKY:

"We have received the minutes of twenty-five associations in the General Union of Baptists in Kentucky. In these associations there are 407 churches, 209 ordained and licensed ministers, 6,096 baptized the last associational year, total number of members, 35,821. There remain ten other united Baptist associations, whose minutes of this year we have not received. The number of their members at the last dates, about one year ago, was 8,202, making the whole number of United Baptists in Kentucky 44,023. Besides these, there are three associations that do not belong to the Union, the Licking association of Particular

Baptists, of 940 members, and the Nolynn and South Kentucky associations of Separate Baptists, numbering together about 2000 members; so that all those called by the name of Baptists in this State amount to about 46,963. If to these we add the Reformers, (many of whom are good Christians, and ought to return to the Baptist church, from which they have wandered,) who are supposed to number between 6,000 and 8,000, (say the highest number,) and then we have 54,963 professed Christians in Kentucky who hold that nothing but immersion is baptism.

"Since the dates of the minutes before us, several thousand have been added to these Associations; so that we have no hesitation in saying, that at least 10,000 have been added by baptism to the United Baptist churches in Kentucky within the last twelve months."—*Baptist Banner*.

SLAVES PREPARING TO BECOME MISSIONARIES.

The last New Orleans Observer contains an article from a correspondent, from which the following account is taken:—

"At one of the highly respectable literary institutions of one of the Atlantic States, two intelligent and industrious coloured young men, are now pursuing their studies, with a view to become missionaries to Africa. They are, if I am rightly informed, yet nominally slaves, and belong to a wealthy planter in one of the Southern States, by whom they were instructed in their primary education, and by whom they are both regarded as being hopefully pious, and possessed of respectable capacity. Not only does he thus give up his claims upon their services, but is paying the expenses of their education, in the hope that they may hereafter become the instructors in knowledge and religion, of the natives of their fatherland."

MISSIONS TO THE SLAVES.

"The Rev. C. C. Jones has resigned the professorship of ecclesiastical history and church policy in the theological seminary at Columbia, and returned, we understand, to the work of preaching the gospel to the slaves in Georgia. At this change we most sincerely rejoice; for however well qualified he may be for the duties to which he had been called in the seminary, his place can be more easily supplied there, than in the self-denying missionary field which he has chosen, we trust, for life. We have long believed, and are constantly more and more confirmed in the belief, that the slave population of the Southern States are, in many respects, the most accessible people by the gospel of Christ on the face of the earth; and there are surely no Christians, in our

day, under so strong obligations to teach the gospel to any portion of our fallen race, as slave-holders are under to teach it to the slaves—if we except the obligation of parents to children. But alas, the depravity—pride—deceitfulness, of the human heart! How few among even the most humble, self-denying, and devoted ministers of the cross, either enter this department of labour, or are careful to give faithful instruction to this class of the households to which they have undertaken to be spiritual overseers and pastors.—*Charleston, S. C. Ch. Jour.*

PUBLIC THANKSGIVING DAY.

We have been told by the advocates of religious establishments, that America is the only country in the world that is without a God. The following beautiful State Paper shows that it is possible for governors to recognize religious principles, and cherish religious observances, without interfering with the rights of their fellow citizens, or giving offence either to the Jews or to the Gentiles, or to the church of God.

By His Excellency Edward Everett, Governor of the Commonwealth of Massachusetts: a Proclamation for a Day of Public Thanksgiving and Praise.

Whereas it has long been the established custom of the people of Massachusetts, toward the close of the year, to unite in public expressions of gratitude to that gracious Being by whom the earth is moved in its orbit through the heavens, and the seasons, each with its peculiar blessings, are brought forth in their order: I do hereby, with the advice and consent of the Council, appoint Thursday, the twenty-ninth day of November next, as a day of public thanksgiving and praise; and I do earnestly recommend that it be kept, according to the practice of our forefathers, as a day set apart for solemn religious observance, for liberal remembrance of the poor, and for the cultivation of kindly affections among kindred and friends. The people of the Commonwealth are accordingly invited to assemble on that day, in their usual places of worship, and to unite in a heartfelt tribute of thanks to Almighty God for his numberless mercies;—especially, for that watchful Providence which, amidst a thousand causes of dissolution, has sustained the wonderful framework of our being; for that renewed exercise of creative power, which has again called forth, from the lifeless earth, the various productions of vegetable nature, appointed for the food of man, and for the abundance which during the past season has crowned the labours of the husbandman; for the absence of pestilential diseases, and the general prevalence of health throughout the country; for the preservation

of peace with foreign nations, and the maintenance of order and quiet in our own community; for the prospect of returning prosperity in the various branches of active industry; for the continued enjoyment of the blessings of civil freedom, of constitutional government, and of equal laws impartially administered; for the increasing attention given to the great cause of education; for the happy influence of benevolent efforts, made in the spirit of Christian love, for the relief of every form of human want and suffering, the reformation of vice, and the moral improvement and elevation of the community; and, above all, for the inestimable blessing of the gospel of our Lord and Saviour Jesus Christ. And, while we offer our ascriptions of praise to the Author of good for these and all his mercies,—which, notwithstanding our unworthiness, are daily vouchsafed to us,—let our hearts be touched for the children of want. In no way can we so well show our thankfulness as by imitating, in our humble measure, the goodness of our heavenly Father, and co-operating in the chosen work of divine benevolence.

Given at the Council Chamber at Boston, this twenty-eighth day of September, in the year of our Lord one thousand eight hundred and thirty-eight, and of the Independence of the United States the sixty-third.

EDWARD EVERETT.

By His Excellency the Governor, with the advice and consent of the Council,

J. P. BIGELOW,

Secretary of the State.

God save the commonwealth of Massachusetts.

MISCELLANEA.

RESOLUTION OF THE BOARD OF BAPTIST MINISTERS IN LONDON, ON GOVERNMENT GRANTS TO COLONIAL DISSENTERS.

That this Board, deeming it unscriptural and injurious to the churches of Christ that they should receive support or endowment from the state, feel it to be their duty to recommend to their fellow-Christians emigrating to the colonies, whether members of churches or ministers, to decline pecuniary aid from the Government, either in the form of grants for building chapels, or stipends for ministers.

THE MONMOUTHSHIRE BAPTIST HOME MISSIONARY SOCIETY.

At a public meeting, held at the English Baptist Chapel, Pontypool, on Tuesday the 19th of February, 1839, the Rev. T. Thomas in the chair, the following resolutions were unanimously adopted:—

I.—That this meeting, impressed with the consideration of the moral state of a large portion of the County of Monmouth, unanimously resolve that a Society be now formed, for the purpose of extending to the destitute population the knowledge of the Gospel of Christ.

II.—That the regulations now read be adopted as the general principles of the Society.

1. That this Society be designated "THE MONMOUTHSHIRE BAPTIST HOME MISSIONARY SOCIETY."

2. That the objects of the Society be to extend and promote the cause of religion in the most destitute parts of the county, by means of the public ministry of the gospel, the circulation of suitable tracts, together with all other means calculated to accomplish the object in view.

3. That any person subscribing ten shillings per annum, shall be a member during the continuance of such subscription; and that a donation of five pounds or upwards shall constitute a member for life.

4. That the affairs of the Society be managed by a Committee, chosen annually; and that the minister and one member of every church making a yearly collection towards the Society, be considered members of the Committee.

5. That a public meeting be held annually, at which the proceedings during the year shall be reported, and the collections and subscriptions paid to the treasurer.

6. That the agent or agents of the Society shall furnish a quarterly account to the Secretaries of the state of things in the missionary field, which account shall be laid before the Committee at their next meeting.

III.—That MR. R. E. Rees, of Llantarnam, be requested to act as Treasurer; and the Rev. J. Roberts, of Tredegar, and the Rev. S. Price, of Abersychan, as Secretaries to the Society, for the year ensuing.

IV.—That the following persons constitute the Committee, with power to add to their number, viz:—J. Jenkins, Esq., Caerleon; W. Jenkins, Esq., Pontheer; Mr. W. W. Phillips, Pontypool; Mr. C. Davies, Pontypool; Mr. W. Rees, Pentrebach; Mr. J. Hiley, Varteg.

V.—That the Committee be instructed to adopt measures, as early as practicable, in order to ascertain the places most eligible to be occupied as Missionary Stations, and to engage a suitable person as Agent.

VI.—That the Regulations of the Society and the Resolutions of this Meeting, be printed and published, with an Address on the subject of the Society.

INFANT EDUCATION.

The Home and Colonial Infant School Society held its third annual meeting on Friday, March 23, 1839. Of this institution the Queen is patroness, and some of the most eminent for piety and equitable opinions among the higher classes, as Lord Barham, Lord Glenelg, and Mr. Buxton, are numbered among its vice-presidents and committee. The following extracts from its Report deserve, we think, the attention of our readers.

Metropolitan Destitution.

"The Grays Inn Road Model School contains about 200 children. Nothing more strongly shows the neglected state of the population of this great metropolis, than the fact that the Committee, choosing a situation mainly because certain premises were convenient and the price not unreasonable, could at once collect so large a number of children, not one in ten of whom knew their letters, or had apparently ever been in any school. It is obvious on consideration, however, that the great Educational Societies, whose head-quarters are in London, do but little to assist the education of the resident population,—they operate in some degree to absorb the funds that might be devoted to that purpose, and to occupy many men who under other circumstances might form local committees, at the same time they maintain no schools except their Model Schools. This is not said in the way of reproach; these societies are for the nation at large, and not for London; and as the difficulty of forming local committees to raise schools in the metropolis is, from the peculiar habits of its population, far greater than in the country, it is high time that this subject received more attention. At present, London, where the population ought to be the best educated, and set the first example, is believed to be the worst instructed part of England."

The Colonies.

"In reviewing their labours connected with the Colonies, the Committee have to state, that they have this year trained four teachers for the Mauritius, and nine for the West Indies. (The latter for the Trustees of the Mico Charity.) Lessons, prints, &c., have been sent to Sidney and the Cape of Good Hope; the Committee are also expecting in a short time to send a Teacher to Van Dieman's Land; and they trust, as the labours of home diminish, more may be done for our colonial possessions. Greatly as education has been neglected in our own country, it has obviously been much more fearfully neglected in these distant parts of the empire."

Legislation.

"Without entertaining any very strong feeling on the question of Parliamentary interference with education, the majority of the Committee would certainly have wished that the Government should have confined its plans to the manufacturing districts, until it had been ascertained what the public, interested as it now is, could have accomplished: and they are more inclined to this opinion, from the doubt they entertain, whether any government would be disposed to give to the people an education as deci-

dedly religious as this Committee would deem indispensable.

"It has hitherto been the boast of this country, that those great and good institutions which are its chief glory have emanated from, and been carried on by, private benevolence. Is there any good reason why the Christian education of the people should form an exception? Is it not clearly a Christian duty, and if so, might not its performance be of love, not of compulsion?"

ENGLISH MONTHLY TRACT SOCIETY.

This Society is formed for the purpose of CIRCULATING religious tracts.

The object proposed is to furnish every family throughout our country, *commencing with the higher classes*, with an evangelical tract once a month.

Ninety thousand tracts have been issued during the last twelve months, which have been distributed chiefly amongst the *nobility and gentry in the metropolis*. It is gratifying to know that they have been in general favourably received, and in some instances thankfully acknowledged.

NEW CHAPEL.

WINDSOR, BERKS.

The towns of Windsor and Eton, with the immediate vicinity, contain not less than ten thousand inhabitants. Since the opening of the Great Western Railway, which passes within two miles of Windsor, the population has been rapidly increasing; the facility of communication with the metropolis thus created, and the attractions connected with the royal residence, have occasioned also a vast influx of visitors, especially on the Lord's day; a circumstance which renders it additionally desirable that increased means should be provided for maintaining the public worship of God, and affording an opportunity to so many immortal beings of hearing the word of life. At present such accommodation is on all hands admitted to be very inadequate, and a necessity is felt that something should be done to extend it.

Under these circumstances, a few individuals connected with various churches of the Baptist denomination, whom the providence of God had brought to settle in Windsor, resolved to make an effort. They were a feeble band, and possessing but limited capabilities for such an undertaking, but convinced that it was their duty they were willing to make the attempt. They began by hiring the Public Rooms, in the High Street, which were opened for divine service on the 15th of August last, when sermons were preached by the Rev. F. A.

Cox, D.D., L.L.D., of Hackney; and the Rev. Edward Steane, of Camberwell: the latter of these esteemed ministers subsequently organized a Christian church. A Sunday-school has also been established; and the public worship of God maintained to the present time.

Scarcely had these steps been taken, when they were served with notice to quit the Public Rooms at Lady-day next; they were thus reduced to the alternative of abandoning their purpose, so hopefully commenced, or of taking immediate measures to procure a building of their own. They decided on the latter course. An eligible plot of freehold land being for sale in Victoria Street, they have agreed for the purchase of it; the proprietor very liberally making a handsome deduction from the price, in consideration of the object, and giving a donation of £10 towards the building. On this ground they propose to erect a Chapel, neat and commodious, and of the dimensions of 35ft. by 60ft. The probable expense of such an edifice, without galleries, cannot be much less than £1000, and the purchase of the ground is £140 more.

The individuals immediately concerned in this effort are altogether unable to meet the requisite expenditure themselves, but they are determined to use their utmost exertions; and they trust they shall be cheered and assisted by the liberality of the Christian public, and of their own denomination in particular.

NEW CHURCH.

WEDNESBURY, STAFFORDSHIRE.

The town of Wednesbury contains, with its immediate vicinity, a population of from 15,000 to 20,000 inhabitants. The attention of the brethren constituting the "Mining District Association" had been for a considerable time directed to the spiritual wants of the town, and few quarterly meetings were held without painful reference to their duty on its behalf.

However, it was not till the year 1834 that any decided effort was made. Then Brother Wright, of Cosely, and Brother Parker, of West Bromwich, with Brother Rogers, of Dudley, succeeded in obtaining the use of the Friends' Meeting Room, in High-street, which was granted by S. Lloyd, Esq., himself one of the Friends, on condition that no collection for the ministry should be made by the occupiers.

The effort was continued there for about two years, when the attendance and other circumstances appeared so encouraging, that the brethren resolved on a more decided step. An eligible piece of ground in Dudley Street was obtained and purchased by

Brother Bayliss, and a Chapel was commenced. The building was completed, and the chapel opened, on Monday, March 26, 1838; on which occasion, the brethren Swan and Hoby, of Birmingham, and Owen, of Burton-on-Trent, preached. Supplies for the pulpit were furnished from the quarterly meeting of the association for the district, and consisted chiefly of lay brethren, with occasional services by the settled ministers of the neighbourhood.

In December, 1838, the chapel, having been painted and the gas introduced, was re-opened by Brother Stokes, of West Bromwich, and Mr. Cousins, of Bradley. At the quarterly meeting, held at Willenhall, Jan. 1, 1839, it was resolved, after much consultation, "that a church be formed at Wednesbury;" and the brethren Bayliss, Wright, and Stokes, were appointed a committee to make the necessary arrangements. The committee decided on the 11th of March, 1839, as the day for the formation of the church, and Brother Stokes was requested to undertake the necessary correspondence, and to invite the brethren Swan and Morgan, of Birmingham, to engage in the services of the occasion. On the 11th of March, 1839, the church was formed. Brother Stokes read the Scriptures and prayed; Brother Swan described the nature of a christian church; Brother Smith, of Birmingham, (who attended in consequence of the illness of Mr. Morgan,) addressed the members, gave the right hand of fellowship, and administered the Lord's Supper, and concluded by prayer. There were united on this occasion six dear christian friends, four of whom were dismissed from other churches, and two who stood in connexion with churches which had been broken up and re-formed. It was a time of much gladness to the assembled friends from the neighbourhood, to witness the voluntary union and christian affection of this little band; and not a few prayers were addressed to Heaven, that the "little one might become a thousand."

In the evening, Brother Bayliss read the Scriptures and prayed, and Brother Wright, of the Darkhouse, Cosely, preached to the people from Hebrews xi. 5:—"He pleased God."

In addition to those who formed the church, several are waiting to join the society by baptism; and the general prospects of the interest are of the most encouraging order.

W. S.

ORDINATION.

MANCHESTER.

On Wednesday, March 13th, Mr. John Girdwood, late of Horton College, Brad-

ford, was ordained pastor of the Baptist church, George-street, Manchester. The Rev. W. Fawcett, of Sutton, Yorkshire, delivered the introductory discourse, on the nature of a christian church; the Rev. D. Marsh, of Ashton-under-Lyne, proposed the usual questions, and offered up the ordination prayer; after which, the Rev. J. Acworth, A. M., President of Horton College, gave the charge. In the evening, the Rev. C. M. Birrell, of Liverpool, preached to the people. The services were very interesting, and although the weather was unfavourable, they were well attended.

RECENT DEATHS.

MRS. SPRAGUE.

March 5th, 1839, died Sarah, the beloved wife of Joseph Lee Sprague, Baptist minister, Bovey Tracey, Devon., aged sixty-four. During her illness, she was supported and cheered by the presence of the Lord, and a lively hope of a blessed immortality.

REV. S. COOPER.

On Lord's day, March 17th, died the Rev. Samuel Cooper, Baptist minister of Cholsey, Berks, aged 73. He had been unwell for some months, but had so far recovered, that he was able to preach once on a Sabbath. He retired to rest on the Saturday night, as well as usual; but before the morning he was a corpse.

He was baptized at Birmingham, and united to the church, meeting in Cannon-street, December 16, 1787; ordained to the pastoral office over the church at Rumsey, January 18, 1807; and removed to Wallingford in 1810, where he was for some time an assistant to Mr. Lovegrove. He preached at Cholsey, and other neighbouring villages, for about 29 years. He was highly esteemed as a faithful and affectionate minister of Jesus Christ. He was interred in the Baptist Burial-ground, Wallingford: his funeral was attended by the neighbouring ministers, his relatives, and many others. Funeral sermons were preached for him at Wallingford, by the Rev. Joseph Tyso, and at Cholsey and Slade-end, by the Rev. William Harris. His conduct adorned his profession, and his end was peace.

Wallingford, April 10.

J. F.

REV. R. SAUNDERS.

The Pastor of the Baptist church at Barton Mills, Suffolk, having fulfilled his ministry, which continued thirty-two years, rested from his labours on the 9th of April. His death was preceded by a painful affliction of ten weeks' duration. Mr. Saunders, who was in the 75th year of his age, was a

plain, unassuming village pastor, and had for many years adorned the gospel by his integrity and meekness.

MR. PAUL HICKS.

On Tuesday, April 9th, Mr. Paul Hicks, for many years a highly respected deacon of the Baptist church in the New Road, Oxford, entered into his rest, aged 62. For nearly five months he was confined to his room, during which time he enjoyed much of the consolations of the gospel, and endured with calm submission those protracted sufferings which terminated in dissolution. For about a week in the latter stage of the disorder, his mind suffered considerable depression; a sense of imperfection and unworthiness pressed so strongly on it, as frequently to produce a burst of tears; but subsequently his mind regained its former composure, and, relying with holy confidence on the sufficiency of the Redeemer's grace, and the promise of a

faithful God, he could look forward to a change of worlds, having finally arranged all his worldly affairs, and say—

"The holy triumphs of my soul
Shall death itself outbrave;
Leave dull mortality behind,
And fly beyond the grave."

Shortly before his departure, he expressed a wish, that if any notice were taken from the pulpit of his decease, it might be from those words which expressed the ground of his hope and the source of his joy—"The blood of Jesus Christ his Son cleanseth us from all sin."

On Monday, April 15, his mortal remains were deposited in the burying-ground of the New Road Chapel, after a service in that place of worship which he had so long attended, conducted by the pastor of the church, and attended by a numerous audience.

"The memory of the just is blessed."

B. G.

CORRESPONDENCE.

To the Editor of the Baptist Magazine.

THE PRIMITIVE EVANGELIST AND MODERN MISSIONARY.

It has long appeared to the writer, that the office or work of an evangelist was designed to continue in the church, equally with the offices of the pastor and deacon; not, indeed, as a third order in each particular church, but to be employed by a single church, or the co-operation of several, as occasion might require, to convey the glad tidings of salvation to unenlightened places, and promote the establishment and revival of gospel churches. It is not surprising, that as the man of sin was revealed, the work of an evangelist was lost sight of. The church in modern times has, for the most part, devolved the duties of the pastor and evangelist, originally distinct, on one and the same individual, to the injury of both departments of the service of Christ; and it is probable that few measures would be so conducive to the extension of his kingdom as a return to the primitive order of things, in relation to these important offices.

To those who entertain these convictions, the papers which have appeared in recent numbers of this Magazine, on the evangelist's office, must have been deeply interesting; and Mr. Douglas has rendered a valuable service to the church, in bringing forward the subject so prominently by his recent publication.

There is, however, a sentiment pervading Mr. Douglas's letter, in the number for December, which it seems desirable to submit for more enlarged consideration. Mr. D. assumes that the ministry of the modern missionary is similar to that of the primitive evangelist. "If," says he, "the work of the primitive evangelist is allowed to be permanent, as seems to be admitted,—the epistles of Timothy and Titus being regarded as infallible directories to the modern missionary,—then it must follow that his ministry must be continued in the church likewise. Our missionaries, therefore, ought no longer to be viewed and treated by those who employ them as *human expedients*, but as God's *ministers*, holding a ministry in his church, equally important and dignified with that of our pastors."—*Baptist Magazine*, 1838, p. 556.

The writer is very far from regarding either missionaries or missionary societies, as *human expedients*. The latter may, by some perhaps, be deemed capable of a few modifications, which might assimilate them more closely to the New Testament economy for propagating the gospel; but, substantially, they must be looked upon as combinations of particular sections of the Christian church, for the accomplishment by union of what no single church, or many churches acting separately, could hope to achieve. The designation "*Missionary Society*," signifying merely an institution for *sending forth*, and being now commonly applied to

an agency for propagating the gospel throughout the world, has the advantage of being so comprehensive as to allow such institutions to employ any collateral means which may be required for the promotion of their glorious object.

The *missionary*, then, is an agent sent forth by a church, or a society, to preach the gospel in foreign nations, or in our own country. But is he, on that account, to be regarded as similar to a primitive evangelist? That our beloved brethren are "God's ministers, holding a ministry in his church, equally important and dignified with that of our pastors," is most readily admitted; yea their sacrifices and labours entitle them to more abundant honour. Still the question returns, Are they evangelists? Let us examine. Will they being sent forth on their work, by a public institution, called a missionary society, make them so? Or their having to travel 500 or 15,000 miles to enter on the scene of their labours, instead of remaining in their own neighbourhood, or country? These inquiries will, doubtless, be met by an immediate negative; and hence, it becomes necessary to look at our missionaries in their actual work, apart from the mere circumstances attending their entrance upon it. How does the case then stand? Wherein do they essentially differ from our pastors at home? The one class of ministers may have gone from London to Kingston or Calcutta; and the other may have merely proceeded to York, or even remained in the metropolis; but, losing sight of this extrinsic variance, are not our missionaries as much pastors as their brethren at home, and the latter as much evangelists as the former?

How does Mr. D. describe the work of an evangelist? "As an evangelist, he (Timothy) was a travelling preacher of the gospel." And again, "Like the apostles; however, that ministry (the evangelist's) was not confined to one church, but extended to all the churches, in order to increase their purity, and preserve their union. It extended, also, to the enlargement of the general church, by the formation of new ones." The evangelist then is a *travelling preacher*; not merely travelling to a station, distant or near, where he is to settle; not confined to one church, but extending his labours to all the churches. His work is, to preach the gospel where it will be "emphatically new;" to form new churches; and to promote the revival, and general welfare, of any existing churches he may be called to visit. But is it not nearly, or quite unusual, for our missionaries to be, in this sense, *travelling preachers*? Are not some delegated to preach at a particular station, to form a church, and branch churches, or stations, in the immediate locality, and there to remain

as pastors of such churches and village branches? And are not other missionaries sent out expressly to fill the pastoral office over some church, from which death has removed the former pastor?

A consideration of the facts to which these inquiries must lead, may serve to remove the vague impression, that because our missionaries go abroad to their work, therefore, they must be evangelists; and that our home ministers must be pastors, and not evangelists, because they remain in their own country. The fact is, as already remarked, that the practice, both abroad and at home, has been to blend the two offices in the labours of the same individual. Whether foreign or domestic, some brethren confine themselves chiefly to their particular church or station, while others devote considerable time to the visitation of other districts, either for preaching, or some other evangelical object; but, after all, if settled over a church, or in a particular neighbourhood, they cannot be deemed evangelists, however much they may occasionally be called from home about the work proper to an evangelist. It is, for instance, well known, that in the early stage of the Baptist mission,—and in order to meet the objection then so often urged, Why not first take care of home?—those two excellent men, Steadman and Saffery, were deputed by the Society to itinerate in Cornwall; and they spent ten weeks, in 1796, in publishing the gospel, and visiting the churches throughout that county (see *Periodical Accounts*, vol. I. page 262); but, though sent forth by a missionary society, and of course missionaries for the occasion, they were pastors still. In like manner, an evangelist may be constrained by circumstances to abide at one place for a year and six months, or even for three years, like Paul at Corinth and Ephesus (Acts xviii. 11, and xx. 31). He is not, however, on that account, transformed into a pastor, but is employed, as Paul and Timothy were, in preaching and teaching, planting churches, and ordaining pastors over them, and thus fulfilling his travelling ministry, from place to place. In the present case, as in others, we must designate men by their more prevailing and habitual, rather than by their occasional employments and conduct.

What, then, it may be inquired, is the practical bearing of this question? If it be an illusion that our missionaries are evangelists, it is a pleasing one; why disturb it? Because the interests of Christ's kingdom require, at this juncture especially, that all our institutions should be reviewed and modified, according to the standard of Scripture authority; and, if the Saviour was pleased to appoint the distinct ministry of an evangelist, to work in constant harmony with

the ministry of the other officers of his church, it must be of the utmost importance to determine, whether we actually possess such a ministry in the labours of our missionaries, or whether it is yet to be sought. The latter is apprehended to be the case; for though the church has had a Whitfield and a Wesley, who were unquestionably evangelists, and may now possess a few men whose labours are of the same order; yet their systematic recognition and employment, at home or abroad, cannot be deemed characteristic of the present state of our ecclesiastical economy; but remains to be desired by all who regard the evangelist's ministry as intended for perpetuity.

Admitting these premises, where will the obligation devolve to restore this ministry to the church? Every Christian, it may be replied, should give the matter his best consideration; and unite with this the fervent prayer, that He, whose gracious institution has been neglected, would pardon the error of his people, and once more endow labourers for this service, and in his providence raise up means, and furnish opportunities, for their employment. If the church be but awakened to the object, what remains will be comparatively easy.

Many single churches, whose numbers and affluence would enable them to do it, might send forth and maintain an evangelist themselves.

Several churches in a large town, or city, might unite for the same purpose.

County associations might, with the utmost ease, employ one or more evangelists; not merely to go among villages, and thus only relieve pastors, and other gifted brethren, from labouring in their respective neighbourhoods, but to make an efficient beginning in the most important localities, and thus establish new churches in stations to which pastors could not so well direct their attention.

Home missionary societies, acting in concert with county associations, or separately in districts where few or no churches exist, might also most effectually promote this object. Their agents have, perhaps, hitherto been too much confined to villages, where no hope of forming a permanent, or self-supporting church could be entertained; and have moreover, in many instances, belonged to a class of teachers well adapted for occasional village preaching, but not to be called out as evangelists, or withdrawn from their secular calling for any constant ministry whatever. An evangelist, to come up to the Scripture mark, should, by his endowments, be a debtor to the wise as well as the unwise; one who can, from a due cultivation of mind, in connexion with divine grace, "give attendance to reading, to exhortation, to doctrine;" who can "medi-

tate on these things, and give himself wholly to them, that his profiting may appear to all."—1 Tim. iv. 13, 15.

Denominational unions might be appealed to for this object; but their design is sufficiently distinct and important to engage their undivided attention; referring, as it does, to the external relations of the churches, constituting such unions, rather than the direct promulgation of the gospel, the formation of new churches, or the internal condition of those already existing, which may, from their depressed and destitute state, require an evangelist's aid.

Foreign missionary societies might also accomplish much for the restoration of the evangelist's ministry. Although the preceding remarks may have shown, that our brethren are not generally evangelists, yet that the distinct ministry of such agents is required in unenlightened countries, even more than in nations already pervaded with Christianity, is abundantly manifest. No opportunity can be better adapted than this, for carrying out the instructions of the all-wise Lawgiver of the church. It was in the first publication of the gospel, in different countries, that He appointed the ministry of the evangelist to precede, and prepare materials, for that of the pastor, to gather believers into churches, and then "set in order the things that were wanting, and ordain elders (pastors or bishops) in every city." Titus i. 5. To follow this rule, our missionaries must not, as they have mostly done, after having gathered a church, settle over it themselves as pastors; but, relinquishing it to the pastor, go on to another city or place, doing the work of evangelists, and again proceed elsewhere, on the same glorious mission of love.

Two or three remarks may be added in conclusion.

1. The two classes of ministers, evangelists and pastors, necessarily meet at some points, and blend together in their labours; especially in having to preach the same gospel, and aim, in common, at the conversion of sinners, and the edification of believers. Still, their peculiarities of service demand special and distinct endowments, so that a good pastor and a good evangelist can rarely unite in the same individual. Much wisdom is involved in the choice of labour to which the servants of Christ may consecrate their gifts.

2. The work of the Lord would probably be better performed, in each department, by being entrusted to distinct and appropriately qualified officers. The evangelist, enterprising, hardy, and rising above the gentler attachments of home, goes forth to face the difficulties and obstacles which occur in every path of duty hitherto untrodden; while the pastor, not distracted or enfeebled

by stretching himself over too large a space, devotes himself, with comparatively unexcited industry, to the minuter details of personal and local usefulness; to a more systematic and various course of study and preaching; and to a wise and substantial building up of the church in the glorious truths of the everlasting gospel.

3. Admitting, as the reader has all along been supposed to do, that the work of the evangelist was designed to be perpetual, it may be confidently anticipated, that the employment of such an agency by the church, as an act of humble and dutiful return, on its part, to the order established by the Saviour in his kingdom, will be followed by an eminent blessing from Him who has declared, "Them that honour me I will honour."

EDMUND CLARKE.

Truro, February 15, 1839.

To the Editor of the Baptist Magazine.

DENOMINATIONAL EXTENSION IN THE METROPOLIS.

MR. EDITOR,—

No true Baptist, I conceive, can have read in your number for April, the spirit-stirring "Annual Letter of the London Association, by the Rev. E. Steane," without feeling his "heart burn within him." For a long time past has the great expediency of the plan it proposes been urged by me in conversation with my private friends, but I despaired of ever seeing it executed. Perhaps, Sir, you will ask, Why I despaired? I will tell you.

To the best of my recollection, it was in or about the year 1814, that, at the Rev. W. Button's in Paternoster Row, I met the Rev. Opie Smith, of Bath; the purpose of whose visit to London at that time was, to lay before his Baptist brethren in the ministry, and other influential persons of our denomination, a plan for erecting in a central part of the metropolis, a Baptist Tabernacle; the outline of which was as follows. 1st. That the building, in form and capacity, should resemble either Surrey Chapel, or that of the Countess of Huntingdon, in Spa Fields. 2dly. That immediately in front of the pulpit there should be a beautiful marble baptistry, surrounded by an ornamental brazen balustrade; and that this should be always open to the view of the congregation.* 3rdly. That the Tabernacle

should be supplied month by month, for at least three fourths of every year, by the most popular ministers of our denomination, both in town and country; their remuneration being similar to that received by the ministers periodically supplying Surrey Chapel, or the Tabernacle in Moorfields.

Such was the outline of the plan then proposed by Mr. Opie Smith; and so zealous was that excellent man in its behalf, that (if I remember rightly) he proffered from his own purse, the munificent donation of two thousand pounds towards its accomplishment. Well, how was this proposition received? Why, Sir, with the exception of Mr. Button and two other ministers, not merely with great coldness, but with violent opposition. Upon what plea think you? That this Tabernacle would not succeed? No; all agreed that it could not fail. Then, why not hail it as a blessing? Alas! alas! for human frailty, even in good men. "It will thin our own places," was the only argument urged against it. ("Hast thou set up nothing in competition with God; no pride, profit, self-love, or self-interest of thine own?" *Duppa*.) Discouraged and sorrowful, Mr. Smith returned to Bath, and the noble project was abandoned. But, *tempora mutantur*, I rejoice to see that Mr. Steane now comes forward, authorized by eighteen churches, with one still more noble, because, more extensive. May the God of Moses and of Ezra pour his Spirit upon us as he did upon his ancient people, that we also may be made "willing-hearted to bring bracelets, and earrings, and rings, and jewels of gold, and vessels of silver, to build a house to the name of the Lord our God."

Not only, Mr. Editor, is this "Letter of the London Association" of intense interest to us dwellers in the metropolis, but, as you justly observe, "The principles which it advocates are of universal concern." Let our whole body, then, instantanously, up and be doing, and not pusillanimously "sit still till death hides us in the grave." "Nothing," says Mr. Steane, (and he is perfectly right),—"Nothing is so much an hinderance to active, zealous workmen in the service of Christ, as an indolent fellow-Christian. It is the slothful man, that says 'there is a lion in the way.' If we only address ourselves diligently, and with determination, to the business, we shall find difficulties diminish as we approach them, and help flowing in from unexpected quarters. The cause is not ours, it is the cause of God; we are but the labourers, he is the *Architectus Maximus*." Nothing can be more true, it is the cause of God; of that God, who, while he graciously accepts even the "mite," bestowed heartily in his cause, most assuredly requires from each of us that mite; and where is the man, where is the

* Upon this point Mr. Smith strenuously insisted; and I entirely concur with him. "Why," said he, "should they who practise infant sprinkling ostentatiously display their fonts, and we hide our baptistries as if we were ashamed of them?"

woman among us, who is so poor as to be unable to cast a single mite into this treasury for building a house to the Lord our God? Few, indeed, I believe, are in a condition so utterly destitute. Bring forth, then, my Baptist friends, male and female, old and young, rich and poor, of your substance, according to your ability, and soon will "difficulties" not merely "diminish," but altogether vanish.

As the object proposed to us is not only of extraordinary magnitude, but, as regards our denomination, somewhat new, I beg to suggest whether it may not be advisable to adopt measures for its attainment varying from the ordinary course. Zechariah prophesied that, not only upon every pot in Jerusalem and in Judah, but upon the very bells of the horses, should be inscribed "HOLINESS TO THE LORD." Why, then, should not everything *we* possess bear the same inscription? Hitherto, the appeals in behalf of our institutions have been made to our purses, and to them only; but, in furtherance of the glorious design now before us, permit me to recommend that the appeal to the members of our body be directed alike to their purses and their other substance. If they will read, seriously meditate upon, and earnestly pray over, the thirty-fifth chapter of Exodus, and the first chapter of Ezra, I feel assured they will be induced most willingly to dedicate to God *something* they possess, not only that they can easily spare, but which is peculiarly dear to them. Matthew Henry, on the twenty-second verse of the chapter of Exodus above referred to, remarks, "Many of the things they offered were their ornaments, bracelets and rings, tablets or lockets; and even the women parted with these. *Can a maid forget her ornaments?*" Thus far they forgot them, that they preferred the beautifying of the sanctuary before their own adorning. Let this teach us, in general, to part with that for God when he calls for it, which is very dear to us, which we value, and value ourselves by." Well then, my fellow-Baptists, does not God in this epistle, through eighteen of his churches, plainly call upon us to address ourselves forthwith to the great work he has pointed out? That this is the truth, appears to me unquestionable. If, therefore, with all the means we can command, we heartily respond to this call, quickly will our new temple rise to diffuse blessings over the whole earth.

ZELUS.

EDITORIAL POSTSCRIPT.

OUR friends will perceive the propriety of giving as much publicity as possible, in their respective circles, to the facts announced last month respecting the Mission-

ary Herald. The gratuitous distribution of the Herald now ceases. The enlarged series, which is to commence in June, will be published for sale; but it will be included in the Baptist Magazine, without any additional charge, or diminution of the number of pages devoted to other subjects. An increased sale will, of course, be necessary to counterbalance the increased expense, and enable the proprietors of the Magazine to assist the widows of our ministering brethren in the same degree as heretofore. Motives of charity, therefore, will concur with considerations pertaining to the promulgation of truth, to induce our subscribers to call the attention of their acquaintance to the subject.

Mr. Steane wishes us to mention, that he has inadvertently mentioned Chelsea, in his Letter on the Extension of the Denomination in the Metropolis, among the suburban villages destitute of a Baptist chapel. The statement should have been, not that we have no chapel there, but none at all corresponding with the requirements of the place, or the position and magnitude of the Denomination. Possibly the same remark may apply to one or two of the other villages enumerated.

We regret to observe, that an error of the press in our last, rendered two sentences unintelligible, in the Letter of the London Association. The last line on page 173 should have been the last line but one in page 174. The unfortunate transposition of this one line destroyed the sense of both passages.

We have just learned that Mr. and Mrs. Joseph Harris arrived in safety at Columbo, Ceylon, on the 2nd of November. Mr. Harris, writes in excellent spirits, being delighted with the aspect of missionary affairs, and with the kindness displayed by the Governor, Sir S. Mackenzie, and his lady, of whose Christian benevolence and zeal he has formed a high opinion.

LITERARY NOTICES.

1. The Rev. Samuel Green, of Walworth, is preparing for publication, a Theological and Biblical Dictionary, intended chiefly for Sunday School Teachers, Bible Classes, and young Christians. It will explain all terms employed on theological topics, and serve as an illustrative commentary on the Sacred Volume. The book, which will be small and cheap, may be expected shortly.

The Course of Lectures on National Church Establishments, now delivering at Freemasons' Hall by the Rev. Dr. Wardlaw, of Glasgow, are in the press, and will be published early in May.

In the press, and will shortly be published, in two volumes, 8vo., price 24s., with a Portrait, Memoirs of the Life and Correspondence of Robert Morrison, D.D., F.R.S., M.R.A.S., &c. &c. Compiled by his Widow. To which is appended, besides other interesting documents, a Critical Essay on the Literary Labours of Dr. Morrison, by the Rev. Samuel Kidd, Professor of Chinese in the University College.

MISSIONARY HERALD.

CCXLV.

MAY, 1839.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London; or by any of the Ministers or Friends whose names are inserted in the Cover of the Annual Report.

ANNUAL MEETINGS.

On Wednesday, May 1st, the Rev. THOMAS ROBERTS, of Bristol, will preach the Annual Sermon, for the Baptist Missionary Society, at Surrey Chapel, Blackfriars Road. Service to commence at half-past six.

On Thursday, May the 2nd, the Annual Meeting of the Society will be held at Finsbury Chapel, Moorfields. Chair to be taken by the Treasurer, W. B. GURNEY, Esq., at Eleven o'clock.

On Thursday evening, a Meeting for Prayer and Addresses, in reference to Missionary operations, will be held at New Park Street Chapel, in the Borough; to commence at half-past six.

FOREIGN INTELLIGENCE.

CALCUTTA.

On the very eve of publication, we have received a communication from Calcutta, dated 9th February, containing the very painful intelligence of the decease of our much respected friend and brother, Mr. Penney, who was removed by cholera, after about twelve hours' illness, on the 2nd of that month.

The preceding day was the anniversary of his birth, (when we believe he had completed his 47th year,) and also of his arrival in India; and a few friends were invited to dine with him on the occasion. He felt unwell at the table, and, as his illness did not yield to the remedies employed, medical aid was called in. It however soon appeared that he was suffering under the deadly disease we have mentioned, and that it was sent, thus suddenly, as the messenger to convey him to his heavenly home. He was attended, with affectionate assiduity, by the brethren Yates and Ellis, till he breathed his last. "He answered," says Mr. Ellis, "all the questions put to him: said that death had indeed come upon him unexpectedly, but that he was not afraid to die." "I have," he added, "no fervent joy, but peace in the prospect of departure. I know in whom I have believed." He said but little more than desiring the brethren to take care of his wife and children. At seven, his breathing became difficult, and his words scarcely audible. His pain had lessened a good deal, and death was evidently near, when about 8 A. M. he gasped heavily and breathed no more. His death was deeply felt, and numbers flocked to inquire, and could hardly believe that he was gone. At five in the evening, a great many friends being present, brother Thomas read and prayed, when we followed him to the grave, brother Yates giving an address at the interment. Nearly all the missionaries in Calcutta were present, and deep sorrow was on every countenance. I had been with him only a few hours before his sickness, and as to our own feelings they were those of the Psalmist, when he said, *I was dumb, and opened not my mouth, because thou didst it.*"

Thus, while two of the little band of our missionary brethren at Calcutta, have been compelled by long-continued illness to withdraw from the field for a season, a third has been taken away as with a stroke from his earthly labours, to an abode of never-ending peace and joy. How loudly do such events call upon us to *work, while it is called to-day.*

Mr. Penney had resided in Calcutta just twenty-two years, and had occupied a post of great usefulness, for which he was admirably adapted, as Superintendent of the Benevolent Institution. Great numbers of interesting youth have been indebted to him for instruction fitted to promote their temporal interests; and not a few, it is hoped, have derived, through his means, knowledge of the best and highest kind. But the active mind of our brother was not confined to this single sphere of exertion. He cheerfully bore part in the miscellaneous occupations which devolved on his missionary brethren; and our Quarterly Paper, published at the commencement of this month, contains an extract from a funeral sermon he had delivered in the Circular Road Chapel, on the decease of his friend Mrs. Yates. Little, probably, did those who heard it, imagine how soon the preacher was to follow!

Mr. Penney was twice married. His mourning widow was grand-daughter to the venerable Dr. Carey, being the eldest child of his son Felix. Three children of tender age, are left orphans by this removal. May the Judge of the whole earth prove himself, on this sorrowful occasion, the Husband of the widow, and the Father of the fatherless!

AGRA.

The following account of the progress of missionary work at this station was lately received from Mr. WILLIAMS, the pastor of the church there, by one of the brethren in Calcutta. It bears date, Agra, 30th Oct., 1838.

"It is with much pleasure that I send you some information respecting the establishment and prosperity of the Redeemer's kingdom, which to all who love Christ and desire the salvation of immortal souls, must ever appear an object of the first magnitude and importance. I regret, however, that I cannot say all I could wish on that delightful subject; but still the little affords at least some room for gratitude and joy, and also great reason to hope that through the blessing of God, on the labours of his faithful servants, things will soon bear a much brighter aspect than at present. The good seed of the kingdom is constantly sown here both amongst the native and European population, though but thinly among the former, for want of more labourers. We have English preaching three times a week in the chapel, and once at the house of one of the brethren. The attendance at both places is very encouraging. During the past year the chapel has been enlarged, and is now a commodious place of worship; and I have baptized six persons, one of whom is a native, who previously gave ample proof of his being a subject of saving grace. Our regular attendants on public worship are at present from fifty to eighty, being much less than usual, in consequence of the recent departure of the European regiment from the station, which circumstance has also deprived us of twelve of our members. We have now but twenty-three members and eight communicants, but others are about to come forward and give themselves up to the Lord. We have Hindoostanee worship twice on the Sabbath morning, at my house.

Evening at Mr. Bowman's. I also regularly attend the native market, held twice a week, and other places occasionally, as opportunities occur, accompanied by a native Christian, who is an able and useful man, and is supported by one of the brethren. Mr. Greenway also continues his valuable and useful labours, both among the native and European population, as far as his calling will permit, during the year. Several parts of the Scriptures, together with a great number of tracts in the Oordoo and Hindoo languages, have been distributed. A few days ago, I went to Muttra, and visited the celebrated Ghaut, to which people from all parts of the country resort. After speaking to the spectators on the all-important subject of salvation, I distributed a good number of tracts, and several parts of the scripture: thus far the divine word, which is absolutely necessary to awaken and subdue obdurate sinners, to reduce the rebellious to a state of cheerful obedience, and to quicken and raise the dead to newness of life, has been disseminated. Muttra, I think, would be a good place for a missionary; it presents a very extensive field of labour. We have lately had four native inquirers, but were I to write very favorably respecting them, it might be premature; this much I can say, that they regularly attend the preaching of the gospel, so that they may hereafter, by the blessing of God, be brought to the knowledge of the truth. We have therefore, blessed be God, no reason to be discouraged. May the Lord pour out his Spirit upon his people every where, according to his gracious promise! May the cause of God and truth continue to go forward until peace shall extend her empire throughout the world, and men of every nation, kindred, and tongue, shall own the authority of Christ, and bow to the sceptre of his grace!

With Christian regards,
I remain, yours truly,
(signed) R. WILLIAMS."

MONGHYR.

From Mr. LESLIE to Mr. DYER, dated 28th Sept., 1838.

My dear Mr. Dyer,

Through the tender mercy of a gracious God, I have once more been brought back from the mouth of the grave. I have had another severe attack of the jungle fever, which has left me sorely broken down. The first two Sabbaths after my seizure, the very worthy magistrate of this place conducted service in the chapel, by reading Burder's Village Sermons; after that, Brother Lawrence kindly came and took up my labours, both English and Hindoostanee. Next week he leaves, and is to be succeeded by Brother Beddy. The fever has indeed left me, but I am so reduced in strength, that I know not when I shall be able to preach again. As Mr. Moore has fully determined on not returning, Mr. Lawrence has resolved on permanently settling in Monghyr. There is ample work for two; for though I have for the last year sustained all myself, yet it has been rather too much; and I have not been able either to take a single missionary journey, or to go, with the exception of a few times, into the bazars to preach. The fever, too, always hanging about me, has kept me down. All press me to return, for a season, to England; but to this I am very reluctant; and the more so, as the two Pearces are now with you, and it would not look well to see so many of us at home at the same time. I have, however, determined, that if, during the next two months, the fever does not disappear, that I will come home—for what else can I do? But should it disappear, I will most cheerfully stay. I should wish that the Committee would sanction my coming home next year, if I live so long. The doctor says, that my constitution is fairly injured by the climate, and that I can never expect to be well without a change of climate and going to sea. You may rely on it that I will not come unless I see it to be the will of God; for what happiness would home afford me, if I were burdened with the consciousness of acting against His will?

JERICHO.

Our excellent brother, Mr. CLARKE, it will be seen, is still in circumstances of much affliction. It is highly probable that we shall, ere long, see this faithful missionary in his native land. We re-

joice that Providence has kindly raised up the means of supplying the vacancy which an absence for a few months would occasion.

I am sorry that my sickness still presses hard upon me. At Mount Hermon I had a severe attack of fever and ague, which left me with an affected spleen, for which I am now wearing a mercurial plaster, since I have had two attacks of fever. Indeed the ague commences on the slightest agitation, or extra labour; and on Christmas Day it came on without any discernible cause at all. I am very weak, and dare not preach. The doctor forbids continuous speaking, and says if I do not recover something in three months or so, I must leave the island, and repair to England, to regain health. He is of opinion, that a general debility, rather than any particular complaint, is the matter with me, excepting the slight swelling of the spleen. I am seeking to be more and more resigned to the will of God, and pray chiefly that my Father, who so kindly corrects me, may sanctify to my soul all the afflictions He is pleased to send. I know I shall have no more than what are needful for me. My little daughter continues very ill; yet we hope she will recover. My dear wife continues well. Blessed be God for this great mercy. Mr. and Mrs. Merrick, Joseph, and his two sisters are all great helps and comforts to us. Mr. R. Merrick is a most diligent, plain, useful labourer. He does what he can without fear, and without conceit. Joseph Merrick increases in my estimation daily. He is very useful, and very acceptable among all the people; the two girls are diligently engaged in the schools, and the mother is a pious useful woman.

Should sickness drive me again from beloved Jamaica, I shall proceed to London, or Liverpool, with my wife and child, if the Lord will, and seek a resting place at Berwick, for the winter—work will be out of the question until the spring, when I hope, with God's blessing, I might do something in the Scottish and Northumbrian villages and towns, for the Society; and, by this means, might not be such a dead weight upon its funds. By the following Autumn, I hope, we might be able to return. My people are now trying to remove chapel debts; and if I am forced away from my loved work by sickness, I shall leave, I hope, with lighter loads upon me in this way, than I did when I went to America.

On the day before Christmas, we had an examination of the schools at this place. Mr. Wheeler was present and seemed much gratified. The children sat down to tea in the chapel, and parents and children seemed

alike pleased on the happy day. I hope it will have a good effect upon the school.

Jan. 7th. On the Christmas Day we had a public meeting, at which twelve of the members spoke. I shall get Mr. Merrick to copy the resolutions and speeches in my next, as the latter were very short. I think, however, they were all that could well be expected from a first meeting. The thing was quite new, and the speakers had not time to premeditate much. Near the conclusion, I took ague, and had to leave for a sick bed. About 300 sat down to dinner, and behaved, Mrs. Clarke informed me, with great decorum and quietness. The poorer and the young folks were remembered, and numbers of the children stood behind their parents, to be helped by them on the occasion. On the 31st of December, we examined the scholars at Mt. Hermon, and were much gratified with their progress in reading, &c. They too had their tea together, and a book was given to those who could read. On the New Year's Day, I intended to lay the stone of the New Chapel, but was prevented by rain and indisposition. On the 19th inst., we hope to lay the stones of both chapel and house. From 300 to 400 sat down here also to dinner, under a booth. It rained a little, but they did not mind it, and all seemed happy as possible on the occasion. Mrs. Clarke became very sick while we were at Mount Hermon, and as soon as the fever abated, we came to this place, where we had scarcely arrived when it came on again with increased severity, and continued until to-day, with but little abatement. The doctor thought her much better, and we hope she is again recovering. I have felt anxious to go to the association, but so little of excitement, or fatigue, or exposure to night air, upsets me, that I dare not go, although Brother Knibb kindly offered to send his chaise for me within fourteen miles of my residence. On Sabbath the 6th instant, we baptized at this place 167. I got Mr. R. Merrick to administer the ordinance for me. The crowd was immense, but all was very quietly and properly conducted. At chapel time I perceived that many hundreds could not approach the chapel near enough to hear the word of life. A booth made outside was filled, and every window and door crowded. Those at a distance finding they could not hear, sat down under the shades of trees. I felt my spirit stirred in me, and went out to attempt to preach, standing in the door of a small house at some distance. The house was immediately filled, and all around me—the people pressed to hear. I was soon reminded of my inability to keep up continuous speaking; and had to give a sermon of a quarter of an hour's length. My breast pained me much all the day after,

but I feel no further bad effects from my imprudence. I feel myself a useless cumberer of the ground, but God has given me patience and resignation, and in His own time and way, I trust, He will turn to me again, and employ me in His vineyard to labour for the glory of His great name. I am praying to God for two more labourers to assist me in my work. Could I see two young men of piety, and promising parts, full of zeal for the glory of God, I should immediately take them under my roof for instruction. If any help is offered for such a purpose, by friends in England, I shall beglad to receive a little of it, as my expenses last year have been too great to allow much, to get me out of my pecuniary difficulties with chapel-building matters. And as soon as chapels are paid for, we may begin and enlarge, for the people that come cannot be accommodated at present with seats within hearing, much less within the walls of the chapel.

PORT MARIA.

Mr. Day, the much respected pastor of the churches at Port Maria and Oracabessa, has also been greatly afflicted. His last letter is dated from Ebenezer Cottage, near Annotta Bay, the residence of his kind friend, Mr. Barlow. He writes on Dec. 10.

MY DEAR BROTHER, — Before this reaches you, the intelligence of my dear partner's death will have arrived, and I doubt not your sympathies awakened in my behalf, and your prayers presented to the God of all grace for my consolation and support. Since that afflictive dispensation of divine providence, it has pleased God still further to try me by severe personal affliction. Two days after my dear wife's death, I was seized with an attack of bilious fever, from which I have never fully recovered, before I have been again thrown aside by repeated attacks of the same disorder. I am now gradually recovering from the fourth relapse of this kind, which in violence exceeded all the former ones. My strength has been so prostrated, that I have not been able to preach often since my first illness. I feel this to be the bitterest ingredient in my cup of sorrow, that I cannot go forth to scatter the seed of the kingdom, when the ground seems to be so well prepared for its reception, nor to feed the famishing multitudes, who hunger and thirst for the bread and water of life. I hope, however, before the time this reaches you, to be fully engaged in the important sphere of labour in which I am placed. Although my afflictions, both personal and relative, have been great, the hand of my God has been upon me for

good. I have found the truths which I delight to declare to others, the solace and stay of my own mind, when heart and flesh seemed to be about to fail. O that I may be the better qualified to administer to others the same comforts with which I have been comforted in the furnace of affliction!

The greater part of my time, since unable to labour in preaching the word, has been spent under the roof of Bro. Barlow, to whom I feel myself much indebted for his kind and assiduous attention to my weakness and my wants. My dear infant, too, which was left motherless at twelve days old, has found a kind mother in Mrs. Barlow, who has shown herself a mother indeed to the fullest extent. My children have been quite sick, but through mercy are now much better.

With regard to the state of the churches over which I am placed, they are gradually improving, although partially deprived of the ordinary means of grace. When they have no minister among them, one of the members reads a sermon, and in my absence from them they meet for prayer, for my restoration to health and the scene of my labours; I trust their prayers and those of many others, will soon be answered in my behalf.

The negroes in the parish of St. Mary's, are returning to their work, although not so readily as we could wish. We do our utmost to promote industry and good feeling between them and their employers. I hope to furnish you with a correct account of the churches, &c. under my care, at an early period.

SAVANNA LA MAR.

Our number for February contained intelligence of the severe illness of Mrs. HUTCHINS. Subsequent letters inform us that the fears entertained on her account have been verified, and that she entered into her heavenly rest on the morning of Thursday, 29th November.

In reference to this mournful event, Mr. Burchell writes thus, under date Dec. 11.

"For the last four months our house has been full of sickness, which, with my many other common and uncommon duties, has fully occupied my time. Our dear sister Hutchins was with us at this place for nearly five weeks, and finished her sufferings and her earthly career here on Thursday morning, the 29th of November. During the greater period of her prolonged affliction, she was privileged to enjoy the greatest support from her heavenly Father, and the most pleasing consolations from the

word of God. Sunday, the 25th of November, was a day of distressing conflict with her. I never witnessed a more painful or violent assault of the great Adversary of souls. Very early on Monday morning, a ray broke upon her soul, and she sent for me. I arose and went to her: spoke and prayed with her; the clouds now broke, and soon were they all scattered, and she was afterwards privileged to enjoy the brightest manifestations of the divine presence and favour; and her last day was, indeed, a holy and a happy day—composed, tranquil, confident in God. It was a privilege to be with her. She was sensible and happy to the last."

Mr. Knibb adds:—

"Her last words were—'Now unto Him who has kept me from falling, and is presenting me faultless before the presence of his glory with exceeding joy,—to the only wise God, my Saviour, be all honour and glory—Amen—Amen.'"

We rejoice that our bereaved brother, and the relatives of his beloved partner, have such 'strong consolation' to mitigate their sorrows. At the earnest request of Mr. Hutchins, his sister, Miss Martha Hutchins, has been sent out to Savanna la Mar, to take charge of his infant family.

KINGSTON.

From Mr. TINSON, Jan. 2, 1839.

I thank you and the Committee for your kind consideration of the case I sent home some months ago; but am sorry to inform you, that the gentleman who promised to build the chapel, &c. is dead! His name was Simon Taylor—the property is called Pleasant Hill. It is about twenty-two miles from Kingston, delightfully cool—surrounded by large coffee properties, and a great number of people, with no proper person to guide them, nearer than this. I had set my heart on getting a missionary amongst them, but for the present, God has ordered it otherwise, and we must be still. The property now belongs to a brother of the deceased, who is very rich, and a very kind master; but whether or not he will carry his brother's plans into effect, I am unable to say. I shall take the earliest opportunity of ascertaining, and will let you know.

I mentioned to you some time since, another station about eighteen miles from town, in another direction, quite in the interior. This is promising to do well. It has been chiefly supplied by one of the officers in our church at Hanover Street,

and I look forward to his becoming the pastor. He is a hard-working, zealous, intelligent man. We have a few members there, but no church formed as yet. A proprietor of an estate called Mount Atlas, has given a piece of land for the erection of a chapel and and school-house. £150 sterling would enable us, with what the people can do, in money, labour, and materials, to put up a good house, which would answer the purpose of chapel and school. Of course we shall do nothing till the land be properly conveyed to the Society: this would have been done ere now, but I have really not had time to see to it; and the friend whom I have been sending to the people, and who would some weeks ago have taken the measurement and description of the land, has been near death. He is now convalescent. As soon as this matter is settled, you shall have a copy of the conveyance.

With the stations at Hanover Street and Yallahs, I am much encouraged and comforted. During the year we have added by baptism, seventy-four in Kingston, and seventy-one at Yallahs. We have had some things to try us rather severely, but these have sweetened the promises, and I hope strengthened our faith in them. We are now enjoying harmony and peace, and I trust there is an increasing desire to help in benevolent effort. Our schools are progressing encouragingly, and the people are striving to erect a good school-house in Hanover Street, or rather it is an enlargement of the old one, with a new roof over the whole. The expense will be about £300. We have not yet quite finished our buildings at Yallahs. These varied secular duties, and the superintendence of schools, begging, &c. &c. keep one in a constant ferment. But all this is necessary in the present state of society here. I hope we may be able to do with less help from home this year, than last; but you must not let us go yet—our anxieties are often great as to how we are to pay tradesmen, and schoolmasters, and meet our own necessary expenses."

SPANISH TOWN.

From Mr. PHILLIPPO, 8th of January.

"The Christmas holidays have just passed, and with them all alarm of insurrection again. No previous occasion of this kind has ever passed off so quietly and rationally. Our chapels have been crowded beyond all former example. Yesterday morning, I administered the ordinance of baptism to 185 persons, and afterwards the sacrament to full 1200 communicants. With those baptized on a previous Sabbath, I received into

the church yesterday 238 members. The occasion was a solemn and deeply interesting one. Among the 185 baptized, was one entire family of four sisters, young ladies of independent property, who have for years been teachers in our Sabbath school; and besides these, about ten other interesting young people, teachers and scholars in our Day and Sabbath Schools. The Lord is certainly doing great things for us. Though long in the midst of these scenes, I am often filled with wonder, as well as with admiration."

RIO BUENO.

From Mr. DEXTER, 3rd of January.

"We have had an interesting Christmas week. On the Sabbath before, I was at Stewart Town,—on Monday went to Rio Bueno,—preached there on Tuesday, and returned in the evening to Stewart Town, where I next morning baptized forty-four, preached, received the new members, and administered the Lord's supper. On the Saturday our new chapel in the mountains was opened. It is a stone building, measuring forty-eight feet by thirty-six, and with about £80 expense, will make a school room and chapel to seat from 500 to 600 persons. The school will be commenced there on Monday the 14th." This new station will be called Birmingham.

HOME PROCEEDINGS.

The following Circular, addressed to the kind friends who have been in the habit of receiving monthly parcels from the Mission House, is inserted for general information.

Fen Court, April 15, 1839.

My dear Sir,

I have now to state that the arrangements for publishing the Missionary Herald on the new and enlarged plan, notice of which has been already given, are completed, and that the new series is intended to commence on the 1st of June next.

The "Herald" will now consist of a whole sheet, or sixteen pages, embellished with a wood cut, stitched up in a cover, and to be sold at the low rate of one penny a number. The parcels will not be forwarded from Fen Court as heretofore, but from the publisher, Mr. Wightman, 24, Paternoster Row, to whom all orders should be addressed, through the medium of the country booksellers. Such orders as have been forwarded to Fen Court, will be handed over to Mr. Wightman; but as in many instances, the names of the country booksellers have not been mentioned, it is desirable, to prevent mistake and delay, that information

should be given to the publisher, both of the number of copies required, and the channel through which they are to be sent. As it is necessary to ascertain as early as possible what number should be struck off, it is requested that this information may be sent to Mr. Wightman, without delay.

The additional space will enable the Editor to meet the wishes of those friends, who may prefer that the particular items of contributions remitted, should appear at once in the Herald, instead of waiting for the Appendix to the Annual Report. Whenever, therefore, this mode of publishing the particulars of a remittance is desired, instead of reserving them, as formerly for the Report, the friends forwarding the money will be pleased to signify their wish, annexing a list of contributions, with the names plainly written, and it shall be complied with. To avoid confusion, it will be necessary that such particulars should be forwarded at the same time with the remittance.

The "Quarterly Papers" will be published and sent out gratuitously from Fen Court, as heretofore, each contributor of a penny a week or upwards being entitled to a copy.

It is hoped that the arrangement about to be carried into effect, will augment the interest felt in our missionary undertakings, as well as obviate many inconveniences, to which the former system was liable; and it is gratifying to know that it is hailed with warm approbation in every part of the kingdom. Much will depend, as to its success, on the kind interest taken on the subject by our ministering brethren, and other friends, who have the management of our numerous Auxiliary Societies; and I beg to request, dear Sir, your kind concurrence in endeavours to promote the circulation as far as your influence extends.

I am, my dear Sir,

Yours, very truly,

JOHN DYER.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from March 15, to April 15, 1839, not including individual subscriptions:

Weymouth Auxiliary Society, by Rev. G. H. Davis.....	20	18	3	Ridgmount, by Mr. Brookes	3	15	0
Oxfordshire Auxiliary, by Mr. Bartlett, balance	9	17	10	Mersey, collected by Mrs. Rogers	1	2	0
Tottenham Ladies' Auxiliary, by Miss Dermer.....	49	9	2	Colchester Auxiliary, by Mr. Francis..	48	6	1
Chepstow, Monthly Subs. by Mr. Slade	7	9	4	Wimborne, by Mr. Miell	4	5	7
Leeds Auxiliary, by Mr. Town	21	0	0	Dorchester, by Rev. C. Evans	2	8	10
Ebenezer Chapel, Shoreditch, Coll. 1838	1	10	0	Hackney Auxiliary, balance	34	9	10
Southampton, by Rev. B. H. Draper ..	30	0	0	Ladies' Auxiliary.....	21	4	10
Beaulieu, by Rev. J. B. Burt	3	0	0	Portsmouth, &c., by Mr. George.....	18	11	4
Canterbury Auxiliary, by Mr. Flint.....	107	18	6	Shacklewell Auxiliary, by Mr. Ayton..	25	0	0
Haddenham, &c., by Mr. Tyler.....	2	18	6	Shakspeare's Walk Auxiliary, by Rev. T. Moore	5	0	0
Camberwell Auxiliary Society, by Miss Gutteridge.....	113	15	3	Plymouth, by Rev. S. Nicholson	23	15	8
Boxmoor, by Rev. F. W. Gotch	7	11	7	Romford, collected by Mr. Ward.....	1	5	0
Denbigh, by Mr. Davies.....	3	10	2	Totteridge and Whetstone Association, by J. Wood, Esq.	5	4	5
Missenden, by Rev. H. H. Dobney ..	15	0	0	Woolwich Auxiliary, by Rev. J. Cox ..	13	6	8
New Mill, by Mr. Grover	6	15	0	Collections, 1838	8	4	2
Hadow and Plaxtol, by Rev. E. Carey ..	14	13	0	Oswestry Auxiliary, by Mr. Jones.....	33	2	5
Iford Missionary Association, by Miss Rose	12	3	2	Watford Auxiliary, by Miss Smith ..	70	6	7
South London Auxiliary, by G. Kitson, Esq.	47	17	10	Collection at Public Meeting	24	0	9
Amersham, by Mr. Statham	32	18	6	West Drayton, by Rev. W. Nash.....	5	0	0
St. Alban's, by Mrs. Leonard for Ceylon ..	5	5	0	Devonshire Square Auxiliary, by Mr. Davies, on account	60	6	0
Bow Auxiliary, by Rev. W. Norton.....	34	9	0	East Kent Auxiliary, by Mr. Parnell ..	6	5	0
West Kent Auxiliary, by Rev. W. Groser.....	10	0	0	Aldborough, by Mr. Swindell.....	4	1	6
Edinburgh Auxiliary, by Mr. H. D. Dickie	43	3	11	Baptist Free School, by Mr. Kendrick ..	2	5	1
Dublin, by Mr. Parkes	17	12	9	Llangollen, by Rev. J. Prichard.....	4	0	0
Kettering, by Mr. Gotch	10	18	0	Hitchin, by Rev. T. Griffin.....	31	2	6
Bewdley, by Rev. G. Brookes	3	5	0	Clapham Society, in aid of missions, by Mr. Phillips	15	0	0
North of England Auxiliary, by Rev. R. Pengilly	21	8	6	Luton, by Miss Daniel	2	5	0
Stepney, collected by Mr. S. Murch.....	6	0	0	Poole, by Rev. T. Bulgin	1	17	0
Crowfield, by Rev. J. Sprigg	4	4	0	Nantwich, Mr. and Mrs. Fergusson.....	5	0	0
Hammersmith Auxiliary, by S. Cadby, Esq.	75	6	10	Brighton, by Mr. Savory.....	6	0	0
				Essex, by Mr. Evans			
				Waltham Abbey.....	6	4	10
				Bishop's Stortford.....	4	9	10
				Loughton	13	0	2
					23	14	10
				Blackley and Rishworth, by Rev. S. Whitewood.....	2	7	7

Perth Ladies' Association, by Mr. Thompson, for Female Education..	6	0	0
Wantage, by Mr. Cowie	12	0	0
Wils. and East Somerset Auxiliary.			
Laverton	7	12	4
Bratton	37	16	6
			45 8 10
Hull and East Riding Auxiliary, by John Thornton, Esq.			
Hull	114	18	11
Beverley	14	6	0
Burlington	23	4	0
Bishops Burton	7	17	9
Skidby	1	5	0
			160 11 8
Previously acknowledged	140	0	0
			20 11 8

Huntingdon Society, by Mr. Paul, Treasurer.

St. Neot's	23	0	3
Huntingdon	11	9	9
Spaldwick	2	15	4
Bythorn	3	0	9
St. Ives	98	19	0
Bluntisham	62	3	5
Somersham	4	0	0
Ramsey	23	19	3
	229	7	9
Previously acknowledged	162	15	4
			66 12 5

DONATIONS.

"A grateful heart"	1	0	0
H. Thompson, Esq., Framlingham	5	0	6
Mr. Knight, Limehouse	1	0	0
Mr. D. Dewar, Dunfermline	3	0	0
Friend at Monmouth, by Rev. T. Loader	4	4	0
Mr. Beeby's Missionary Box	0	12	0
Mr. W. Saunders, Horningsea	5	0	0
Mr. and Mrs. Rose, Ilford	2	0	0
Friend, by John Sheppard, Esq.	3	3	0
S. of ———	1	0	0
Gorst, James, Esq.	10	0	0

For Special Objects.

Frome—Friends by Miss Payne, annual contribution for a pupil at Monghyr, by the Rev. Geo. Parsons,	5	0	0
Do. by Mrs. Coombs, for do., by do.	5	0	0
Camberwell—Mr. and Mrs. Thomas Gurney, second year's contribution for support and education of a youth, named William, at Chitpore	5	0	0
Do. for a girl, named Martha	4	0	0
Coventry—Pupils at Misses Franklin's School, for a Female pupil at Sibpur, to be called Mary Rebecca Franklin	4	0	0

Towards discharge of the Society's Debt.

Mr. R. Stephenson, Edinburgh	30	0	0
Mrs. Broadley Wilson	30	0	0
Rev. Thomas Finch, and Friends, Harlow and Vicinity	30	0	0
Anonymous, Bank Note, 13115	30	0	0
Mr. Richard Cartwright	30	0	0
Mrs. Gouldsmith, Hackney	10	0	0
Friend at Watford	10	10	0
Mrs. Rippon	5	0	0
Mr. Furner, Lympington	5	0	0
Rev. J. C. Norton, and Friends at Langham	12	0	0

TO CORRESPONDENTS.

The Rev. T. F. Abbott returns his best thanks to the "Society for the support and encouragement of Sunday Schools," for a grant of school books; and to Mrs. Coultart and Friends for a box of useful articles for sale.

The thanks of the Committee are presented to Mrs. Brown, of Thrapstone, for a box of useful articles for Mrs. Clark, of Brown's Town; to Miss Redding, Hackney, for several years in numbers of the Missionary Register, and 3 vols. of Dr. Barrow's Sermons; and to Mrs. Parsons, Lavington, for 10 vols. of Magazines; to Mrs. Arthington, of Leeds, for a box for Mrs. W. H. Pearce; to Friends at New Park Street, for two parcels of books for Mr. Abbott's Assistants; to Mrs. Gibson and friends, Edinburgh, for a box for Mr. Knibb; to Mrs. Nichols, Collingham, for two chests of books for Mr. W. H. Pearce; and to some Friend or Friends unknown, for two parcels for Messrs. Knibb and Dexter.

IRISH CHRONICLE.

MAY, 1839.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; SANDERS, 104, Great Russel Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by Mr. J. HOPKINS, Bull Street, Birmingham; by Mr. J. H. ALLEN, Norwich and by any Baptist Minister, in any of our principal towns.

THE present number of our Chronicle of necessity goes to press too early to lay before our readers any account of the public meetings of the Society, or of their result in replenishing our more than exhausted funds. It were an idle boast to say that we anticipate these meetings without anxiety.

We cannot but be concerned, when we think of the claims of Ireland, together with the fixed and steady belief which, without uncharitableness, our section of the church of Christ entertains, that her renovation will best be effected by means of churches which in a spirit of love keep the ordinances that have been delivered unto us,—and when we review what has been done by us for Ireland, we confess we are deeply concerned. Our motto in years past was, Expect great things—Attempt great things. When has this motto ever been applied to our doings for Ireland? A few preachers placed at great distances from each other, fettered and cramped as to mutual intercourse, and directed to itinerate over tracts of country, so extensive that frequently visiting the respective stations has been utterly out of the question. A few readers sent from cabin to cabin, with the word of truth certainly, and influenced, as we hope, by love to the Redeemer, and compassion for the souls perishing around them. A few schools where some hundreds, or it may be thousands, of children have been taught to read, many we trust to value the oracles of divine truth—less for the whole of Ireland, except as to schools, than is attempted for a single county in England. We are far from undervaluing what the Society have attempted for the last quarter of a century, or what has resulted from these attempts. They have made known the truth as it is in Jesus. They have been the honoured means in many instances of rescuing the victims of oppression from the grasp of a power which ‘trades in the souls of men.’ Light has been diffused, and souls have been saved—so that results are realized of greater magnificence than it can fall within the whole scope of time to develop, or than the imagination can adequately conceive. Still we do wish our question to be answered. When have we ever expected or attempted great things for Ireland? More distant fields have been much more cultivated; the groups of islands in the South Seas for instance. In connexion with our own section of the Redeemer's kingdom, a single island containing not one-twentieth of the population of Ireland, may be quoted as another instance. It has received ten times the care we have bestowed on that unfortunate country. Not that too much has been done for the less—we would cheerfully extend our efforts on its behalf—but we do think that enough has not been done for the greater. We are quite aware of the different circumstances in the respective cases. We rejoice in the success with which it has pleased God in the one to crown the efforts made; but we hold that it is quite gratuitous to maintain that similar efforts in the other, would not have been similarly successful. We would like the trial to be made, premising, however that should facts prove what we fear is gratuitously taken for granted, we could not consent to withhold the effort till it shall be fully established that success in Christian labour is to measure and regulate that labour; and that what God as a sovereign vouchsafes, is to guide our obedience to his command.

The present is usually the season for societies to congratulate their friends, and to pour forth their own thanks to the Father of mercies for the blessing he has been pleased to pour upon their attempts to serve him in the gospel of his Son. We have some reason for falling into a similar strain, but we acknowledge that this is overborne by our regret and shame that so little has been attempted—so little has been hoped for in connexion with the field assigned to us to cultivate. When shall Ireland be regarded by all as a part of the missionary field. When shall our churches, instead of resolving as too many of them

unhappily do, that *this year* they can do nothing for Ireland, rise to a just sense of their responsibility. When shall our opulent friends feel not that what they contribute in other directions, should prevent their contributing more than a very modicum in this, but that Ireland claims, deserves, and would as amply as any other land reward their sacrifices? When in one word shall it be felt, that popery as well as paganism is to be put to flight by the *called and chosen and faithful* followers of the captain of salvation?

Our friends must not forget the pecuniary condition of the Society. In retiring from their office, the Committee leave to their successors a debt of from five to six hundred pounds, unless within the next fortnight funds be afforded to us beyond what commonly come in at this season. The Committee fancy, notwithstanding this, that they have faithfully discharged the trust which their constituents reposed in them. To them, not to the Committee, the debt belongs. A few friends have said *practically* let it be paid. Only let the example be followed, and the difficulty so far ceases.

It were not well for a new Committee to begin their labours by promises that may fetter them, still their attention will be immediately directed to a searching inquiry as to what of the expenditure of the Society can be given up without impairing its usefulness. We trust that if any thing of this kind be found—of which we entertain but little hope—the liberality of our friends will prevent the necessity of their carrying retrenchment further.

One thing in reference to future acknowledgments of money in the Chronicle, we wish to have distinctly understood. Each number will bring these acknowledgments only down to the end of the month next but one preceding that of publication, e.g. August Chronicle will contain money acknowledgments up to the end of June, no farther.

Of recent correspondence we submit the following extracts.

From Patrick Brennan, a reader of both the E. and I. scriptures, residing at Boyle.

This month I have been employed in visiting the schools and the different families whose names you may see on the other side of the sheet, and I have reason to be thankful to the Lord; he has given me free access to both Roman Catholics and Protestants. Two of the persons that I have been in the habit of visiting, died this month, and I trust had their hopes for salvation in the Lord Jesus. I visited each of them a short time before death, and I was well pleased with them in hearing them say that they had no confidence in any thing that they did or that could be done for them, that the atonement of the Lord Jesus was their only hope. I was invited by their families to continue my visits among them, and I hope the Lord will bless his holy word to their souls, and his name shall have all the glory. A few days ago I visited a family of the name of H —, residing near Clongher, where I stopped that night; I was much pleased with the attention which the people paid while I was reading and speaking to them about the way of salvation, through the Lord Jesus Christ. Two of this family have, I trust, been brought to the knowledge of the truth in one of our schools taught in Clongher, under the patronage of that worthy and Christian lady, Miss Holmes, who never, I am sure, misses any opportunity of bringing the truth of the gospel to the hearing of those under her care. The priest of the parish was very much opposed to this poor family, on account

of the two girls that left his church, so that the poor girls were obliged to leave their father's house, and go to their service, where I am happy to be able to say they are well liked, and much esteemed for their knowledge and good behaviour. This may show you how useful the schools have been, when conducted by such as feel an interest in making known the truth as it is in Jesus.

From Robert Beaty, a reader residing near Coolaney, Sligo.

In reviewing my labours during the month now passed, I feel that I have abundant cause of gratitude and thankfulness to Him who is the Father of all mercies, that through his supporting grace I have been kept hitherto and enabled, according to the abilities which God hath given me, to direct perishing sinners to that Saviour in whom alone there is life.

In looking over my journal I find eighty family visits, besides school visits; eighty-seven tracts distributed, and that I have five times held prayer meetings, about twelve persons in attendance. In these meetings we read and explain a chapter in the gospel by Matthew, and one in the Epistle to the Romans, taking them in order, those present being at liberty to ask questions. The people manifest an anxious desire for being engaged in this exercise, and there already appear some indications of profit. At our meeting in F —; on Lord's day evening last, I intimated that I might not be there on next Lord's day; I was greatly pleased to hear some of them purposing to meet themselves, this I looked upon as a great indication of good.

At these meetings I feel myself greatly assisted by the instructions I receive from that excellent commentary, with which the friends have so kindly favoured me, and for which I again desire to return them my sincere thanks. I have several times visited read, and prayed with that excellent Christian woman, Mrs. H——, who is now gone out of much affliction and distress, to enjoy the rest which remaineth for the people of God. At my last visit, which was on the 18th ult. she told me that she knew that the time of her departure was drawing nigh, but that she knew that her Redeemer liveth that her earthly tabernacle was fast breaking down, but that she knew she had a building of God, an house not made with hands, eternal, in the heavens. About ten years ago, when employed in teaching a school, she received a fall, which rendered her unable to be out of bed during the remainder of her life. This, accompanied with other bodily diseases and extreme poverty, rendered her affliction very great, but great grace was given her, so that she was enabled to rejoice in the midst of all her affliction, looking to the Saviour, knowing that he does all things well. She departed on the night of the 23rd, to be ever with the Lord.

On the 13th, had a conversation with G. B——, who told me that he reads the scriptures frequently, and prays to the Lord, that he may understand, but still he laments his ignorance of it; he invited me to his house, to hold a prayer meeting, and explain the scriptures. He had been present when I held a meeting in a cabin in the village where he resides; he said he felt this to be a delightful work, and that if he had a castle he would freely give it for that purpose, &c.

A young man named S——, who formerly resided in this neighbourhood, with his mother, a Roman Catholic, was educated at one of our schools, when he committed to memory 100 chapters of the New Testament; he was then sent to a trade, and now resides about fifteen miles from this place. Since this lad has been able to act for himself, he has never gone to mass, but seems to take the Bible for the rule of his life; goes to hear the gospel preached, and his conduct seems to be very consistent. On the 23rd, he called on me, and requested that I would favour him with a pocket Bible, which I hope shortly to have the pleasure of doing.

Moneys up to April 15, 1839.

Rochdale, by Mr. James Littlewood :

Mr. Jacob Bright	1	0	0
Mr. Thomas Booth	0	5	0
Kelsall, Henry, Esq.	5	0	0
Mr. James Littlewood	1	0	0
Mr. William Littlewood ...	0	10	0
Mr. Thomas Robinson, jun. .	0	6	0
	8	1	0

Oswestry Auxiliary, 1838-9 :

Moiety of sums collected by			
Miss Minett	0	13	0
Mrs. Windsor	0	13	0
Miss Wynne	1	14	9
Miss Margaret Morris	2	11	8
Miss Roberts	1	1	10
Mr. B. Roberts	1	2	10
Mr. E. Morgan	0	17	2
Miss Thomas	0	16	0
Miss Beard	0	3	3
	9	13	6
Mr. E. Roberts, an. sub.	0	10	0
	10	3	6

New Mill, Tring, by Mr. Grover :

Mr. George Griffiths, jun. ...	1	0	0
Mr. Joseph Baldwin, Berk-			
hamstead	1	0	0
Mr. Thos. Elliott, Tring	1	1	0
Mr. Grover	1	1	0
	4	2	0

By Mr. Millard :

Miss Jacobson, Kingsland Road	0	10	0
Stalham, Norfolk.			
Collected by Mrs. S. Cooke :			
Mr. J. Silcock	0	10	0
Mr. R. B. Silcock	0	10	0
Mr. Slipper	0	10	0
Mr. Barber	0	10	0
Mrs. S. Cooke and family ...	1	0	0
Six Friends, 2s. 6d. each	0	15	0
Two do. 4s. each	0	8	0

Two do. 2s. each	0	4	0
Sundries	0	3	0
	4	10	0

Bacup, by Rev. F. Dawson :

John Lord, Esq.	1	0	0
Miss Ormerod	1	0	0
Miss B. Ormerod	1	0	0
Mr. Whitaker, sen. Esq.	0	10	0
Mrs. Whitaker	0	10	6
Mrs. Susan Haworth	0	10	0
Mr. Samuel Haworth	0	5	0
A Donation	0	4	6
	5	0	6

Hackney, for Mare Street School.

Collected by Miss Booth :			
Mrs. Waters	0	10	0
Mr. Dupree	0	5	0
Miss Blight	0	5	0
Miss Ireland	0	10	0
Mrs. Cotton	0	8	0
Mrs. Allan	0	3	0
Mrs. Martin	0	4	0
Mrs. Ivory	0	2	6
Mrs. G. Davis	0	3	0
Mrs. Gamble	0	4	0
Mrs. Cox	0	7	1
Mrs. Hoby	1	0	0
Mrs. Williams	0	10	0
Mrs. Chaplain	0	5	0
Mr. Dean	0	10	0
Miss Wardell	0	4	0
Miss Meen	0	4	0
Miss Booth	0	3	0
Sunday School Children	0	5	5
	6	7	11

For Mary's Philanthropic School, Clonola, near Mount Shannon.

Mrs. Herne	0	10	0
Tottenham. Collected by Miss Cooper :			
Mr. Fletcher	1	1	0
Mrs. Fletcher	1	1	0
Miss Howard	0	10	0

Mrs. Bell, two years	0 10 0
Miss Dermer	0 10 0
Mrs. Flower	0 5 0
	<hr/> 4 7 0
Mr. C. S. Tossuil	1 0 0
Mr. T. Davis, by Rev. C. Hardcastle	0 10 0
Rev. C. Hardcastle	0 10 0
	<hr/> 1 0 0

Exeter, by Mr. Tanner:

Mr. Lillycrop	0 10 6
Miss Salter	1 0 0
Mr. J. C. Wilcocks	0 5 0
Miss Booth	0 8 0
Mrs. Glyde	0 5 0
Mr. N. Tanner	0 5 0
Mr. Jeffery	0 5 0
Mr. J. Commis	0 5 0
Mr. Wilson	0 5 0
Miss Lee	0 5 0
Mr. S. Davis	0 5 0
Mrs. Furse	0 5 0
Mr. Mills	0 5 0
Mrs. Jas. Tanner	0 2 6
	<hr/> 4 11 0

Female Baptist Irish Auxiliary Society, by Mrs. Ivimey.

Mrs. Acworth	0 10 0
Mrs. Bailey	0 5 0
Miss Bailey	0 5 0
Mrs. Bagster	0 10 0
Miss Bagster	0 5 0
Miss Bruneire	0 5 0
Mr. Andrew	0 4 0
Mrs. Castle	0 15 0
Mrs. Cartwright	1 10 6
Mrs. Crassweiler	0 5 0
Miss Coombes	0 6 0
Miss Dorrell	0 6 0
Mrs. Hale	0 10 6
Mrs. Ivimey	0 17 0
Mrs. Marlborough	1 1 0
Mrs. Merrett	0 5 0
Mrs. Penny	0 10 0
Mrs. Satchell	1 1 0
Mrs. Shoveller	0 10 6
Mrs. C. Young	0 5 0
	<hr/> 9 10 0

Church Street Auxiliary, by Mr. Ell-

more	30 0 0
John Foster, Esq., Biggles-	
wade	annual 2 2 0
Do. debt	10 0 0
Blyth Foster, an. sub.	1 1 0
Mrs. Hall, do.	1 1 0
Do. for the debt	5 0 0
	<hr/> 19 2 0

Persnore, collected by Mrs. Risdon:

Mr. Edmund Andrews	2 11 6
Mr. Jas. Andrews	0 5 0
Mrs. Robert Andrews	0 5 0
Mrs. Samuel Andrews	0 2 6
Mr. Samuel Conn	0 2 6
Mr. Duffy	0 5 0
Mr. Robert Duffy	0 5 0
Mrs. Hudson	0 10 0
Mrs. Henry Hudson	0 10 0
Mrs. James Merrell	0 5 0
Mrs. Morgan	0 5 0
Mrs. Perkins	0 5 0
Mr. Pearce	0 5 0
Mr. Pitcher	0 5 0
Mrs. Risdon	0 10 0
Sarah Simon	0 5 0

Esther Saunders	0 2 6
Mr. Warner	0 3 6

Collected by Mrs. Hope:

Mrs. Brown	0 5 0
Mrs. Conn	0 5 0
Mrs. Hope	0 5 0
Mrs. Merrell	0 2 6
Mrs. Roberts	0 5 0
Mrs. Sherer	0 2 6
Mrs. Wagstaff	0 2 6

Collected by Chas. Jones:

William Conn, jun.	0 2 6
Mr. John Done	0 4 6
Mrs. Edgington	0 2 6
Mr. Gitters	0 5 0
Mr. Hooper	0 2 6
Chas. Jones	0 2 6
Mr. Ricketts	0 2 6
Small Sums	0 4 0
	<hr/> 9 16 0

Deceased Friend, donation by X. Y. Z.	3 0 0
Ashford, Kent, by Rev. Thos. Davis	4 13 6
Amersham, by Rev. J. Statham	5 0 0
Hailsham, by T. Dicker, Esq.	4 16 4
Hitchin, collected by Miss Stringer	2 0 0
From Rev. J. Bates, on account of Collections in the North of Ireland, (particulars in the Report)	50 0 5

Burford, Oxon.

Mrs. T. Pinnel	0 10 0
Miss Pinnel	0 10 0
	<hr/> 1 0 0

Plymouth, by Rev. S. Nicholson:

How Street Society, in aid of Missions.

Hearle, Mr.	0 10 0
Prance, Mr.	0 10 6
Sums under 10s.	1 6 0
Collection at Social Meeting	2 10 0
Ladies' Branch, one fourth	7 2 7
	<hr/> 11 19 1

Hammersmith, by Miss Ottridge

New Park Street Association.

Subscriptions, (a third) by Mrs.

Evans	10 5 5
Mission P. M. Box (a third) ..	1 5 6
New Park H. School, by Mrs. Marlborough	6 0 0
	<hr/> 17 10 11

Mrs. Arnold	0 5 0
Mr. Dolney	0 10 5
Mrs. Payne	0 10 0
Mrs. Rippon	0 10 6
Mrs. Winsor	0 10 0
Mrs. Low	0 10 0
Miss Gaze	0 10 0
Mrs. Jones	0 10 6
Mr. Gould	0 10 6
Mr. Marlborough	0 10 6
Mrs. Marlborough	1 2 6

Taunton, by Mr. T. Horsey:

To collected by Miss Phoebe

Horsey	0 10 0
Blake, Mr. Rice ... subs.	0 10 6
Clatworthy, Mr. do.	0 10 6
Coombs, Rev. W. H. do.	0 5 0
Eyre, Mr. T. S. do.	0 10 6
Horsey, Mr. T. do.	1 1 0
Levesley, Mr. do.	0 5 0
Newberry, Mr. T. do.	0 10 6
Stevenson, Mr. do.	1 1 0
Toms, Mr. W. do.	0 10 6
Walter, Mr. do.	0 10 6
Young, Mr. John	1 0 0
	<hr/> 7 5 0

THE
BAPTIST MAGAZINE.

JUNE, 1839.

MEMOIR OF MR. WILLIAM BLUNSON,

BY THE REV. W. BARNES.

MR. W. BLUNSON, of Islip, was a member of the Baptist church at Thrapstone, Northamptonshire, during twenty-seven years, eleven of which he was a deacon. His death took place, quite suddenly, in the evening of the 13th of November last. That evening, a friend called at his house, whom he welcomed cheerfully, and after talking with her a few minutes, he rose up to attend to some domestic matters in the back part of his premises, promising soon to return. Only a short time afterwards, Mrs. B., thinking him gone longer than was required, went to the door to call him, when she found him sitting near it on a chair, evidently unwell. She asked him, whether he was in pain? to which he replied, "Yes." This was the last time he spoke. He was carried in, and restoratives were administered; but in vain. Before medical aid could be obtained, he died. Reader! be thou also ready; for at any instant the Master may come and call for thee—"Blessed is that servant whom when he cometh he shall find watching." This was the posture of our departed brother; a sudden death was not unexpected by him, nor undesired. His age was sixty-seven years.

Mr. Blunson was a native of Rushton, a village in this county. His parents and friends were church people, and of that class who are not at all addicted to straying from the sacred walls. Our friend passed his youth without religious culture. The first time he appears to have heard the gospel faithfully preached, was in his eighteenth year, at the parish church of Oakley, a village near Rush-ton. His heart was not quite unpre-

pared to receive good impressions, for, in a statement of his experience, he says, that he had recently been often reading the Holy Scriptures, and that, in consequence, he was sometimes much distressed with thoughts on the brevity of life, his constant liability to death, and his unfitness for eternity. He returned from Oakley church "condemned and miserable." From this time he usually spent his sabbaths at Oakley, during the ministry of Mr. Chew; but, though "the truth was preached plainly, and the way of salvation clearly described," he still remained "a stranger to Jesus Christ." "The doctrine, that I heard (he writes) worked forcibly upon my mind, and put me upon a *kind* of repentance, and a desire to satisfy the demands of the law; and I was able to restrain myself from many evils which I had before committed, and to do several good acts which before I was a stranger to; but, alas! it was not the love of Christ that constrained me in these things: I was working by my own strength, and clothing myself with my own righteousness. And now I said, 'Peace! Peace! when there was no peace;' and thought myself most secure, when I was most in danger. I now thought myself high in the favour of God, and resolved not to be behind others in any thing. With these views I determined to receive the sacrament, looking upon that as the greatest work I could do. In considering this matter before the feast day, convictions crowded upon my mind, with dreadful apprehensions and fears. At one time, I thought myself unworthy; at another, that it was a duty incumbent on me, and on

every one that had been baptized; and that without it I could not be saved. So, on Christmas day, I went to church in order to receive it. During divine service I had many terrors on my mind, now thinking I would not receive it, and then that to refuse would be a great sin. The result was, I received the sacrament, but during the administration I trembled exceedingly. I was surprised to see many of the communicants composed and apparently delighted. I concluded, that they had been better instructed than I, and had attended frequently, and so were in less dread. Well, thought I, if this be the case, I will get better instruction too, and will attend frequently, that I may do it as easy and comfortable as they seem to do. With these resolutions I returned home, and according to my purpose, I procured a book called 'A new week's preparation, &c. ;' and, when the next sacrament day came, I went with much self-satisfaction."

Now Mr. B. was called "a good moral man," and "an excellent churchman." In the estimation of all his neighbours he was righteous overmuch, but his own subsequent opinion of himself was doubtless according to truth—"In all this I was yet a stranger to Christ." In the religious history of our friend, we have a brighter chapter than the one now read; but how many of our countrymen who crowd to the altar could not carry the narrative of their experience one sentence further. They have allayed the disquietude of an evil conscience by an attention to the forms of godliness, and in them they softly but dangerously repose.

Mr. Chew, the pious incumbent of Oakley, left that place in 1790 or 1791, after which Mr. B. returned to his own parish church, much to the gratification, it appears, of the old rector. Under the rector's ministry his serious impressions wore out, so that he joined in the general condemnation of Mr. Chew as "a downright Presbyterian;" and, having released himself from the restraints of conscience, under the notion that he had been betrayed into methodistical opinions, he gave way to worldly enticements, and spent much of his time in "unprofitable and vain amusements." But the time drew nigh when he was to be effectually wrought upon by the Holy Spirit. Early in 1792, he heard that a young man whom he had known

was dead, and that a funeral sermon was to be preached for him at Rothwell meeting, on the following Sunday afternoon. By this circumstance, he was led, for the first time, to a Dissenting place of worship. The preacher was Mr. Wood, and the text Eccles. xi. 9, "Rejoice, O young man, in thy youth," &c. This sermon removed his prejudices against Dissenters, and produced a deeply penitential state of heart. He was often from this period seen at the meeting-house, both at Rothwell and Kettering. "I now (he writes) began to relish the preaching of the word, and on returning from the house of God, I read with great attention and delight the word of God at home, taking every opportunity of improving myself therein. I looked back upon my former life with horror and amazement. I could not but admire and adore the mercy and long-suffering of God towards me." Of the books he read, he mentions "Boston's Fourfold State," as being most useful to him. By reading this work, and by attending the preaching of Mr. Wood, he was brought to see the necessity of parting with every sin, of renouncing his own righteousness, and of depending on the sole merits of the Lord Jesus Christ.

Toward the close of 1792 he joined the Independent church at Rothwell. This connexion continued until 1811, when his membership was transferred to the Baptist church at Thrapstone. He however remained a Pædobaptist many years after this. In 1826, he writes thus: "It is now fifteen years since my union with the church at Thrapstone as a Pædobaptist; but, after weighing the matter of baptism over and over most solemnly and impartially, I have come to this conclusion, that it is the plain and positive command of Christ, that all who sincerely repent and heartily believe the Gospel, should follow their Lord and Master through the ordinance of baptism." In accordance with this conviction, he and Mrs. Blunsom were baptized at Thrapstone, in August, 1826.

During the whole period of his connexion with this church he maintained an honourable profession, and displayed the liveliest interest in the prosperity of the Redeemer's cause. In the villages around he was well known, and much beloved, as an occasional preacher, and a pious sympathizing friend. At Woodford, he preached steadily for six years.

A few years since he was called to endure no inconsiderable share of persecution for conscience' sake, in being suddenly, and with irreparable loss, ejected from a tenancy which he held under the Duke of Dorset. His trials mellowed the natural kindness of his disposition, so that he became to the poor and the afflicted within his reach, "an angel of mercy." His memory lives in their hearts, and will do so till they cease their functions. The general estimation in which he was held, was testified by the numbers that crowded the chapel, to hear his funeral sermon, which was

preached from a text that was often on our brother's lips, "For I know whom I have believed, and that he is able to keep that which I have committed unto him, until that day."—2 Tim. i. 12.

This brief memorial of "a good man and a just, will not be unacceptable, it is hoped, to the readers of the Magazine at large, and by many of them in this vicinity it will be looked for; and from warm regard to the deceased it will be perused at first, and referred to again and again afterwards with affectionate interest. "The righteous shall be had in everlasting remembrance."

THE RELIGIONS OF MAN AND THE RELIGION OF GOD.

DISCOURSE II.

FROM THE FRENCH OF A. VINET, PROFESSOR OF THEOLOGY IN THE ACADEMY OF LAUSANNE.

TRANSLATED BY JOHN SHEPPARD, ESQ.

"Neither have entered into the heart of man, the things which God hath prepared"—1 Cor. ii. 9.

THESE words afforded us, some days ago, a subject of humiliation and gratitude. They teach, that we are incapable of providing a religion for ourselves, and that God in his goodness has deigned to help our inability. But these very words, which are a subject of praise and a source of edification to some, are to others a topic of offence, and an occasion of stumbling. Human reason is not willingly convinced of its insufficiency; does not willingly suffer bounds to be prescribed to it; is strongly prompted to repel ideas which it has not conceived, truths which it has not divined, a religion which it has not invented. And, if the doctrines proposed are in their nature mysterious and inscrutable, the feeling of repugnance lifts itself into revolt, and issues with some minds in pertinacious unbelief.—"I comprehend not, therefore I believe not; the Gospel is full of mysteries, therefore I cannot receive the Gospel:"—such is one of the favourite arguments of incredulity. Indeed, considering how it is prized, and what confidence is placed in it, one would imagine it must be solid, or at least very specious: and yet it is, in fact, neither; it will not bear the most cursory review, the most superficial examination of reason; and, if it still has some acceptance in the world,

this only proves the shallowness of men's judgments on subjects the most worthy of a serious attention. In effect, on what does that conclusion rest?—on the pretension of comprehending every thing in the religion which God has presented to us, or may yet present: a claim alike unjust, unreasonable, fruitless. These characteristics of it we are about now to unfold.

I. Such a claim is *unjust*; for it demands of God that which He owes us not. In order to prove this, let us suppose the Divine Being to have actually given a religion to man, and this religion to be the Gospel; for this supposition will not in any degree alter the tenour of our reasoning.

It is not to be doubted, that—as far at least as respects us—the Supreme Disposer was free to give us a religion, or not to do so; but it must be admitted, that, in his making this gift to us, a farther engagement is implied—that this first benefaction in some sort engages Him to others. As it is by a written revelation that God manifests his designs towards us, it was needful that He should invest that revelation with all the authority which might rightly determine us to receive it; it was needful that He should give us means of judging whether the men who speak to us in His name have been truly commissioned by Him; it was needful, in short, that we should be enabled to assure ourselves

that the Bible is verily the word of God.

It was not, however, necessary that every one's conviction of this should be derived through the same kind of proofs. Some persons will be brought to Christianity by historical or external arguments. They will prove to themselves the truth of Scripture as the truth of other histories is proved. They will ascertain, that the books which compose it are, in fact, of those times and authors whereto we assign them. That being shown, they will next collate the prophecies contained in those ancient writings with events which took place ages after. They will convince themselves of the reality of the miracles related in these books, and will infer from it the indispensable intervention of divine power, which, as it alone governs the agencies of nature, could alone interrupt or modify them.

Other persons, less apt for such research, will be more struck with the internal evidence of Holy Scripture. Finding there the state of their own soul perfectly delineated, its wants perfectly expressed, the true remedies for its diseases fully indicated; struck with those marks of truth and candour which cannot be fictitious; in fine, feeling themselves moved, transformed, renewed within, by the mysterious influence of these writings, they will have acquired in this way a conviction of which they may not always be able to render an account to others, but which is not, therefore, the less just, irresistible, and unchangeable.

Such are the two ways by which men penetrate the sanctuary of faith. And it behoved the wisdom of God, the justice, and we dare to say, the honour of his government, to open to man this twofold way; for, since He willed that man should be saved by knowledge, that will itself involved the provision of means whereby he might attain it.

So far, my brethren, has the Divine Being placed himself under engagements towards us, and He hath fulfilled them. Enter into this double path of demonstration. Interrogate history, time, and place, on the authenticity of Scripture; approach all the difficulties; investigate closely all objections; suffer not yourselves to be cheaply convinced; be rigid in your judgment of this book, in proportion to its claim of dictating the sovereign rule of this life, and unfolding the secrets of the next; you are per-

mitted—nay, more, you are exhorted, to be so; provided you enter on these inquiries with the capacity which is requisite, and with intentions which are pure.

Or, if you prefer the other path, examine with a sincere heart the contents of Scripture; consider, in perusing the words of Jesus, if ever "man spake like this man;" see whether the wants of your soul, so long disappointed—the anxieties of your reason, so long unrelieved, do not meet, in the doctrine and in the work of Christ, that satisfaction and relief which no wisdom of this world could have procured you; breathe, if I may so speak, the sweet savour of truth, artlessness, purity, which exhales from the whole gospel; see whether in all its parts it bears not the unquestionable seal of inspiration and divinity: try, in short; and, if the Gospel produces on you a contrary impression, return to the books and to the wisdom of men, and seek from them what Christ could not communicate.

But if, neglecting both these paths, which lie open to you, which the experience of ages has fully made known and cleared, you first require that the religion of Christ should become comprehensible at all points by your intellect, and accommodate you by denuding itself of all mystery; if you will penetrate within the veil to seek, not that aliment by which the soul may live, but a repast for your restless curiosity, I affirm that you assume towards God a pretension the most indiscreet, presumptuous, and unjust: for He has not engaged, either expressly or tacitly, to unfold to you the secrets which your eye is eager to scrutinize; and this daring importunity is suited only to excite his indignation. He has imparted more than was your due, abundantly more; the rest "belongeth unto Him."

If a claim so unjust could be admitted, where, I pray, would be the limit of your demand? Already you expect of God more than He has granted to angels; for those eternal mysteries which confound you—the accordance of divine foreknowledge with human liberty, the origin of evil, and its unspeakable remedy, the incarnation of the Eternal Word, the relations of the "Word made flesh" with the Eternal Father, the expiatory virtue of his sacrifice, the regenerating efficiency of the Great Comforter,—all these are secret things, of which the full comprehension has been

withholden from angels; since they are things which (an apostle assures us) "angels desire to look into." If you murmur that Jehovah hath reserved to Himself the knowledge of these divine mysteries, why not also find fault with a thousand other bounds which He has prescribed to you? Why not complain that He has not given you wings as the bird, to visit regions which as yet your eye can scarcely discern in their remoteness; why not that He has left you unprovided, in addition to the five senses which you possess, with ten more of such as are perhaps granted to some other creatures, procuring them perceptions of which you cannot conceive? Why, finally, do not you blame your Maker for having caused the light of day to be invariably succeeded, on our earth, by the shadows of the night. But, no; for *this* you will never reproach Him. You love that darkness which brings repose for the tired body and exhausted mind; which suspends for so many of the wretched the feeling of their griefs; that night in which, we may almost say, there are no longer any orphans, captives, victims, because it spreads over all the losses and pains of our nature, with the opiate of sleep, the thick veil of forgetfulness. You love that night, which, peopling the void of heaven with a thousand stars that day was unconscious of, reveals infinitude to your elated fancy.

And why, then, not love, on the same grounds, the night of the mysteries of God? that favouring and salutary night where reason bows down and obtains quieting repose, nay, where the shadows are themselves a revelation; since one of God's chief attributes, his immensity, here discovers itself most: that solemn night by which, in fine, the tender relations that He has permitted us to form with Him are guarded from all mixture of familiarity; inasmuch as here we perceive that the Being who has stooped even to us, is the same inconceivable Deity who reigns throughout all ages, who comprehends in Himself all existences, and all the conditions of existence; the centre of all thought; the law of all law; the final and supreme reason of all things? So that, if you are just, instead of censuring Him for the mysteries of his religion, you will bless Him for having enveloped you with their awful shade. But,

II. This claim, my brethren, is not

merely unjust as it respects God; it is, moreover, extremely *unreasonable*.

What is religion? It is the Deity placing Himself in relation with man; the Creator with the creature; the Infinite with the finite. Here already, without going farther, is a mystery; a mystery common to every religion, and in every religion impenetrable. If, then, whatever is a mystery offends you, here you are stopped on the very threshold—I say not of Christianity, but of all religion: I even say of that religion which is called *natural*, on account of its rejecting revelations and miracles; for, at the very least, it must suppose a relation or communication of *some* kind between God and man; the contrary being tantamount to atheism. Your claim, therefore, holds you back from all religious belief; and since on this ground you will not be Christians, neither is it permitted you to be deists.

You will say, "We pass over that one difficulty. We suppose between God and us relations, relations which we cannot conceive. We admit these because we need them; but this is the only step we shall make: we thus grant enough." Say, rather, that you have thus granted too much, not to grant much more; nay, to grant every thing. You have consented to admit, without comprehending it, that there may be relations, communications, between God and you. But, observe well what this proposition implies. It implies that you are dependent and yet free; which you do not comprehend: that the Spirit of God can communicate with your spirit; which you do not comprehend: that your prayer can influence the will of Deity; and this also you do not comprehend. All these mysteries you have been compelled to pre-suppose, in order to establish with the Supreme Being certain vague and superficial relations, which if you stop at all short of, you remain virtually in atheism.

And yet, after having, by a sort of force upon yourselves, admitted mysteries such as these, you recoil from those of Christianity. You have accepted the foundation, and you refuse to build on it. You have received the chief mystery, and you refuse the secondary. Doubtless you are right, if it can be proved to you, that the religion which contains these further mysteries does not come from God; or, indeed, if they include ideas which are contradictory. But you

have not the slightest pretext for denying them on the mere ground that they are not understood; the acceptance of the former makes it imperative on you to accept these also.

Nor is this all, my brethren: not only are mysteries an inseparable part, and even the substance, of all religion; but, further, it is impossible that the true religion should fail to present a great number of them. If it be the true, it must teach us more truths concerning God and divine things than any other, or even all other religions together: but every one of these truths relates to the Infinite, and consequently is in contact with mystery. How can it be otherwise in religion, when it is so in nature? Behold God in his visible works. The more He gives us to contemplate, the more subjects he presents for our astonishment: to every creature some enigma is attached; each grain of sand is inscrutable. If, then, the manifestation of God in nature gives rise to a thousand queries for which there is no answer, how shall it be when with the first revelation there is combined another? when God, the Creator and Preserver, exhibits himself under new aspects, as God the Reconciler and Saviour? Must not mysteries multiply along with these discoveries? With each new dawn shall we not see a new night associated? Must not each new disclosure be enjoyed at the cost of some new privation? The doctrine of grace, alone—so needful, so comfortable, that it may be called the very basis of the gospel—has it not opened a profound abyss, into which during eighteen centuries presumptuous and restless spirits have been ever plunging?

Christianity, then, must needs be mysterious, even more so than any other religion, precisely because it is true. It is like the great mountains; the loftier their elevation the more vast their shadows. The gospel is obscure and mysterious in the very proportion of its sublimity. And will you still be indignant that you do not wholly comprehend it? In sooth, how wondrous, that the ocean cannot be contained in the hollow of your hand, nor the Uncreated Wisdom by the limits of your intellect. How deplorable, that a finite creature cannot comprise the Infinite, and that there is found in the universe of being some idea beyond its reach! In other words, it would indeed be lamentable, that God

should know any thing which man does not know.

Let us acknowledge, then, how senseless is such a claim, especially in reference to religion. But let us also acknowledge, my dear hearers, how, in setting up this claim, we should contradict ourselves; for the submission which we refuse in religion, in a thousand other cases we practise. It is our daily lot to admit things which we comprehend not, and we do so without the least repugnance. The things which we are debarred from understanding are more numerous than we perhaps imagine. Few diamonds are perfectly transparent or pure; still fewer truths are entirely clear or luminous. The union of our body and soul is a mystery; our most familiar sentiments and affections are a mystery; the action of thought and will is a mystery; our very existence itself is a mystery. Why do we admit all these different facts? Is it because we comprehend them? No, certainly; but because they are evident in themselves, and because these truths are our life. In religion, we have no other rule to follow. We must ascertain whether it be true, whether it be needful; and, once convinced on these two points, must yield, as angels do, to the necessity of not knowing some things. And,

III. Wherefore not cordially submit to a privation which is in reality none? To desire the comprehension of mysteries is to desire a useless attainment; it is to raise, as we have stated, a claim the most vain and *fruitless*.

What is the aim of the gospel in reference to us? Obviously, to regenerate and save us. But this aim is completely attained by the things which it discloses. What end, then, would be answered by our knowing likewise those which it conceals? We possess those kinds of knowledge which can enlighten our consciences, rectify our inclinations, renovate our hearts; what should we gain by possessing the rest? It infinitely concerns us to know that the Bible is the word of God: does it equally concern us to know in what manner the "holy men" that wrote it were influenced by the celestial Spirit? It concerns us infinitely to know that Jesus Christ is the Son of God: do we need to know precisely how the Divine and human nature are in his adorable person united? It unspeakably concerns us to know, that except we be born

again, we cannot enter the kingdom of God, and that of this new birth the Holy Spirit is the Author: should we be more advanced by knowing the divine procedure in operating that marvellous change? Is it not enough for us to know the truths by which we must be saved? Must we needs know those also which cannot have the least influence on our salvation? "Though I understood all mysteries," says St. Paul, "and had not charity, I am nothing." St. Paul then was willing to forego the understanding them, provided he possessed charity; may not we, after his example, forego it also, provided we like him, have "charity;" in other words, Christian life?

But, it may be said, if the understanding of these mysteries would really have no influence on our salvation, why have they been declared or indicated to us at all? And, what then, if it should be just to teach us to refrain from that too frequent *Why?*—what if it should be to furnish an exercise for our faith, and a trial of our submission? But we shall not limit ourselves to such a kind of answer.

Remark, I pray you, in what manner the mysteries which you complain of have taken their place in the religion. You will easily perceive that they are not there for their own sakes, but that they come in as sequences of certain truths, which directly influence your salvation. They, in fact, contain or involve those truths; but are not the saving truths themselves. They are like the vase, which holds a medicinal beverage; it is not the vase, but the beverage which will heal you, yet the beverage could not be presented without it. Thus every truth which saves is conveyed in or through a mystery, which has not in itself saving virtue. So the great work of expiation necessarily connects itself with the incarnation of the Son of God, which is a mystery; so the sanctifying graces of the new covenant necessarily attach themselves to the effusion of the Holy Spirit, which is a mystery; so the divinity of our religion finds a seal and guarantee in the miracles, which are mysteries. Every where the light springs out of darkness, and darkness attends upon the light. These two classes of truths are so united, so interlinked, that we cannot remove the one without the other: each mystery which you should try to tear away from the system of

religion would bear away with it some one of those truths on which your regeneration and happiness depend.

Accept then, these mysteries, not as truths by which you can be saved, but as necessary foundations, or concomitants, of God's work of mercy towards you.

In the matter of religion the true point of inquiry is this—Does the religion which is proposed to us change the heart, unite it to God, prepare it for heaven? If Christianity produce these effects, we may leave its enemies quite at liberty to revolt against its mysteries, and even to tax them with absurdity. The Gospel, we shall say to them, is then an absurdity; you have detected it. But, in truth, an absurdity of a singular kind; which attaches man to all his duties, which regulates human life better than the doctrines of sages, which restores in the inward man equilibrium, order, and peace, which makes him fulfil joyfully all the offices of social life, which renders him more fit to live, and more willing to die; which, were it generally received, would be the safeguard and support of the whole social fabric. Cite to us among human absurdities any one which produces such results. If this "*foolishness*," which we preach to you, does produce them, may we not naturally infer that it is the very Truth; and that, if these things have not entered into the heart of man, it is not because they are absurd, but because they are divine.

Weigh, my dear brethren, this single reflection. You are constrained to agree with us, that no one religion which man can invent, suffices for his wants, or is adequate to his salvation. After this admission, you have a choice to make. Either you will reject all those as insufficient and delusive, and, resolving to seek nothing better because nothing better can be invented, will abandon to chance, or the caprice of temperament and opinion, your moral being, and your whole future state; or else, you will adopt this other religion which some treat as foolishness; and it will render you holy and pure, blameless amidst a perverse generation, united to God by filial love, and to your brethren by charity, unwearied in well-doing, happy to live, happy to die.

After this, let it be discovered that the religion was false; but, meanwhile, it has restored in you the image of God, re-established your original relation to

that great Being; made you meet to enjoy the life and happiness of heaven. By it you have become such persons, that it is impossible for God not to receive you at the last day as his children, and render you participants of his glory. You are made for paradise: nay, paradise has begun in you here below: for you love. This religion, then, has effected what every religion proposes, and what no other has realized.

But, still, it was false! What, then, would it have done more had it been true? Or, rather, do not you see that here is a resplendent proof of its truth? Do not you see that it is impossible for a religion not to have come from God which leads to God; and that there is a direct absurdity in supposing that you could be regenerated by a lie.

After its acceptance as well as before, you will not comprehend every thing in the doctrines of the Gospel. It appears, therefore, to have been necessary, that you should be saved by things which you could not comprehend. But, is that a calamity? Are you any the less

saved? Does it beseem you to call God to account for a remaining obscurity which causes you no loss, when as to all that is essential for you, he bestows light in profusion?

The first disciples of Jesus, men without culture or learning, accepted truths which they did not comprehend, and spread them through the world. Numbers of sages and men of genius have accepted at the hands of those poor people truths which they also comprehended not. The ignorance of the former, the science of the latter, have been alike docile. Do what both the ignorant and the learned have done. Embrace with affection those truths which would never have entered into your heart, and which will save you. Lose not in vain discussions that time which is vanishing, and which bears you into the joyous or terrible light of eternity. Hasten to become holy and to be saved. Love first, and you shall "know hereafter." May the Lord Jesus prepare you for that period of full light, repose, and blessedness!

BAPTIST WORTHIES.—No. IV.

ELIZABETH GAUNT.

ELIZABETH Gaunt was a member of the Baptist denomination, and a resident in London, where she spent the greater part of her life in works of mercy—visiting the gaols—relieving the destitute—giving protection to the persecuted, and causing the widow's heart to sing for joy. The writer is unacquainted with the particulars of her birth, conversion, and baptism; but enough is known of her virtues and sufferings to justify the insertion of her name in the list of those "Baptist Worthies" who lived during the seventeenth century. After the defeat of the Duke of Monmouth in the west of England, A. D. 1685, many of his adherents dispersed themselves through the country, and some were concealed in London from the vengeance of James II., who offered rewards for their apprehension. According to Bishop Burnet, "one of the rebels found out Mrs. Gaunt, and she harboured him in the house, and was looking for an occasion of sending him out of the kingdom. He went about in the night, and came to hear what the

king had said; so by an unheard-of baseness, he went and delivered himself, and accused her that had harboured him. She was seized on and tried."

David Hume (no friend to the Baptists in particular, nor to the Nonconformists in general) gives the following account of this excellent woman:—"Of all the executions during this dismal period, the most remarkable were those of Mrs. Gaunt and Lady Lisle, who had been accused of harbouring traitors. Mrs. Gaunt was an Anabaptist, noted for her beneficence, which she extended to persons of all professions and persuasions. One of the rebels, knowing her humane disposition, had recourse to her in his distress, and was concealed by her. Hearing of the proclamation, which offered an indemnity and rewards to such as discovered criminals, he betrayed his benefactress, and bore evidence against her. He received a pardon, as a recompense for his treachery: she was burned alive for her charity."

Contrary to all the principles of justice and humanity, and upon the sole

evidence of a fugitive and a vagabond, the unjust judge ordered the jury to find her guilty, upon which she was left for execution. On the 23rd of October, 1685, she underwent this horrible and barbarous sentence at Tyburn, in the presence of a large concourse of persons, who "made great lamentation over her." "William Penn, the Quaker, who saw her suffer, said, she laid the straw about her for burning speedily, and behaved herself in such a manner that all the spectators melted into tears."

Previous to her death, she delivered to Captain Richardson, the keeper of Newgate, a paper, written by herself, from which the following extract is taken:—"I do not find in my heart the least regret for any thing I have done in the service of my Lord and Master, Jesus Christ, in securing and succouring any of his poor sufferers that have shewed favour, as I thought, to his righteous cause. And now as concerning my crime, as it is now called; alas, it was but a little one, and such as might well

become a prince to forgive. I did but relieve an unworthy and distressed family; and lo! I must die for it. I fear, when God comes to make inquisition for blood, it will be found at the door of the *unjust* judge, and of the *unrighteous* jury who found me guilty upon the single oath of an outlawed man."

The following eulogium on her character and virtues, shall close this brief narrative:—"All true Christians found in her a universal charity and sincere friendship, as is well known to many here, and to a multitude of the Scotch nation, ministers and others, who, for conscience' sake, were thrust into exile from prelatic rage. She dedicated herself, with unwearied industry, to provide for their support, and therein, I do think, she outstripped every individual, if not the whole body of Protestants in this city."

Thus to relieve the wretched was her pride,
And e'en her failings lean'd to virtue's side;
But in her duty prompt at every call,
She watch'd and wept, she prayed and felt for all.

CONSEQUENCES OF PÆDOBAPTISM.

BY A CELEBRATED PÆDOBAPTIST.

BLAISE PASCAL, whose Provincial Letters have rendered his name familiar to the literary men and theologians of all Europe, has given, in his *Thoughts on Religion and Philosophy*, a new translation of which is recently published, a description so vivid of the change produced in the Christian Church by the prevalence of Pædobaptism, that we feel that we are serving the interests of truth and purity, by transferring it to our pages. As the writer was a member of the Romish communion, though a pious man, there are, as might be expected, some expressions in which Protestants will not concur: but the general tenor of the article deserves the serious attention of Christians of every denomination.

At the first formation of the Christian Church, all Christians were perfectly instructed in the points necessary to salvation. Instead of this, at the present day, the general ignorance is so great, as must deeply grieve all who have the welfare of the Church at heart. Persons were formerly admitted into the Church only after laborious preparation, and long cherished desires; now, they find themselves in it without trouble, care, or labour. Formerly, they were admitted after a very strict examination; now, they are received before they are capable of being examined. Formerly, they were not received till after they had abjured their past life, and had renounced the world, the flesh, and the devil; now,

they enter while they are incapable of any such acts. In former times, it was necessary to come out of the world, in order to be received into the Church; now, men enter into the Church at the same time as they enter into the world. Formerly, by assuming the Christian profession, an essential distinction was recognised between the Church and the world: they were considered as two opposites—as two irreconcilable antagonists, one of which would assail the other without intermission, but of which the feeblest, in appearance, was destined to triumph one day over the strongest. Such being the state of the two contending parties, men renounced the one to join the other: they aban-

doned the maxims of the one, to adopt those of the other: they divested themselves of the sentiments peculiar to the one, to assume those of the other;—in fine, they quitted, they renounced, they abjured the world, the scene of their first birth, to devote themselves wholly to the Church, in which their second birth had taken place; and thus the mighty difference between them, was most clearly discerned. Now-a-days, men find themselves in the one, almost at the same time as they come into the other;—the very moment of our birth into the world is that of our second birth in the Church: so that, as reason expands, it makes no distinction between these opposite worlds;—it is educated and formed in both at the same time. People take the sacrament and indulge in the gaieties of life; the essential distinction, formerly so palpable, is done away: the Church and the world are so confounded and mingled, as to render it impossible to distinguish them.

Hence it was that, formerly, among Christians, none were seen but well-instructed persons, whereas now they are in a state of frightful ignorance. Hence those who, in former times, became Christians by baptism, and who quitted the vices of the world to practise the devotions of the Church, very rarely apostatized; now, nothing is more common than to see the vices of the world in the midst of Christians. The Church of the Saints is defiled by the admixture of the wicked; and her children, whom she has conceived and carried from infancy, are the same who bring into her very heart, that is to say, to the participation of her most awful mysteries, her greatest enemies, the spirit of the world, the spirit of ambition, the spirit of revenge, the spirit of impurity, the spirit of concupiscence; and the love she has for her children, obliges her to introduce into her vitals her most cruel foes. But it is not to the Church that we must impute the calamities that have followed so disastrous a change; for as she saw that the delay of Baptism would leave a great number of children under Adam's curse, she wished to deliver them from perdition, by hastening the succour she gave them; and this kind mother beheld, with extreme regret, that what she procured for the salvation of her infants, became an occasion of the destruction of the adults.

The real intention of the Church is,

that those whom she withdraws, at so tender an age, from the corruption of the world, should stand aloof, as far as possible, from the sentiments of the world. She anticipates the use of reason, in order to anticipate the vices into which corrupted reason would seduce them; and before their spirits can act, she fills them with her own spirit, that they may live in ignorance of the world, and in a state so far removed from vice, as that they should never know it. This appears from the ceremonies of Baptism; for she does not grant Baptism to infants, till they have declared, by the mouth of their sponsors, that they desire it—that they renounce the world and Satan; and as she wishes them to preserve these dispositions unaltered through life, she commands them expressly to guard them inviolably, and enjoins upon the sponsors, as an indispensable duty, the instruction of the children in all these points; for she does not wish that those who, in the present day, are nourished in her own bosom, should be less instructed and less informed than those whom she formerly admitted to the number of her sons: she does not wish for less perfection in those whom she nourishes, than in those whom she has already received. Nevertheless, this sacrament is perverted so widely from the intention of the Church, that we cannot think of the fact without horror. Men never reflect on this great benefit, because they have never personally asked for it—because they never remember having received it. But as the Church evidently demands not less zeal in those who have been brought up the servants of the faith, than in those who aspire to that privilege, it is necessary to set before their eyes the example of the catechumens of antiquity—to contemplate their ardour, their devotion, their dread of the world, and generous renouncement of it; and if they were not thought worthy to receive Baptism without these dispositions, persons who do not find themselves so disposed, ought to submit to receive the instruction they would have had, if they were for the first time about to enter into the communion of the Church, and ought to submit to a repentance which they should feel no disposition to reject, and have less aversion for austerity and the mortification of the senses than they can find charms in the indulgence of the false pleasures of sin.

That they may be disposed to receive instruction, they must learn the different customs practised in the Church at different periods. At the commencement of the Church, they taught the catechumens, that is, those who desired baptism before the rite was conferred, and never admitted them to it till after full instruction in the mysteries of religion, repentance for their past life, an intimate acquaintance with the grandeur and excellence of a profession of the faith and the Christian doctrines, nor till after the most convincing marks of true conversion, and an extreme desire for baptism. These things being known to the whole Church, the sacrament of incorporation, by which they became members of the Church, was conferred upon them. In the present day, baptism having, for very important considerations, been granted to infants before the use of reason, the negligence of their relations allows these Christians to grow old, without any knowledge of our religion.

When instruction preceded baptism, all were instructed; but now baptism, preceding instruction, that instruction which before was necessary in order to receive the sacrament, is become optional; it is, consequently, neglected,

and almost abolished. Reason teaches the necessity of instruction; so that when instruction preceded baptism, the necessity of the one naturally led to the practice of the other; but now, baptism preceding instruction, as men are made Christians without instruction, they believe they may remain Christians without it. Whilst the first Christians testified their warmest gratitude for a favour which the Church granted only to their long-continued entreaties, Christians in our day manifest ingratitude for the same favour which she grants before they are of an age capable of asking for it. If she abhorred so thoroughly the falls of the first Christians, although so infrequent, how must she abominate the falls and continual relapses of modern Christians, who are far more deeply indebted to her, since she has delivered them so much more fully and freely from the condemnation in which they were involved, by their first birth.

She cannot, without sighing, behold them abuse the greatest of her gifts; and that what she has done to insure their salvation, should become almost the certain occasion of their being lost; for she has not changed her disposition, though she has altered her customs.

THE PRAYER MEETING.

FROM THE AMERICAN BOSTON RECORDER.

It was a thin meeting. It was sad to see the empty seats and lonely walls. Here was one, there another, a few yonder. Things looked chilly. One could hardly be a good man, if he were not sad about it. The party last evening was full. We saw crowded rooms as we passed. The scientific lecture was numerously attended; you could hardly get a seat. And the fireworks—every inch of ground was covered with the multitude. And at the spacious mansion where the people were introduced to the illustrious stranger, the throng was immense. We thought of all this, as we saw the emptiness of the place of prayer. And the reason was, it was *only* a prayer meeting!

There were disciples at the social party, at the scientific lecture, at the fireworks, at the reception of the illus-

trious stranger. It was not discipleship especially that carried them to either of these places. But discipleship does bind men's hearts to places of prayer, and so we looked for those disciples at the prayer meeting too. But we looked till we were ashamed. They were not there. Was it because it was *only* a prayer meeting?

Had Paul spent the evening in that village, we think he would have been willing to attend that prayer meeting. Had the patriarch Abraham stopped for the night in the neighbourhood, he would doubtless have been there. He was fond of prayer. King David would have been glad to have carried in his harp, and help them praise God. He could not have well said "my heart panteth after God," and then forsake a prayer meeting at the next door. Isaiah

would not have been ashamed to have been present. We have known of his saying, "Oh, house of Jacob, come ye and let us walk in the light of the Lord;" he could not therefore have thought lightly of a place of prayer. Indeed, we cannot think of a man of all the prophets that would have turned his back on a prayer meeting. Nor one of all the apostles. They urged all men to pray, and to pray with all prayer, and to continue therein, &c.; and it would have been sad to have seen such men disrelish a prayer meeting. But if patriarchs, and prophets, and apostles were of this way of thinking, then a prayer meeting is not so very dishonourable a place. A man might be in one, we should say, and not see his honour laid in the dust. And the principal men of that village might have been at that meeting, and they would not have lost any honour, since patriarchs, and prophets, and apostles, have not lost theirs by loving such things.

We have seen honourable men and counsellors, and chief captains, and other dignitaries of various dimensions,

invited to meetings for prayer. But there was a marked aversion; in some cases, contempt. What could interest them in such a meeting! True, business of high importance was to be transacted there, business with the infinite Monarch, business having relation to scenes of future grandeur and glory, in contrast with which this poor world dwindles to insignificance; business in which thrones and dominions, and principalities and powers, all the most exalted beings of the universe, feel the deepest interest. All this may be predicated of meetings for prayer. Yet few of the honourable of this world are ever there.

But prayer meetings will not always be treated thus. As mighty agents in bringing on the day of millennial glory, they will yet take a higher place in the interests of men's hearts. And the kings of the earth shall bring their glory and honour into them. And wise men and mighty men shall be seen making their way to places of prayer. And that averse and reluctant heart shall not be found that shall disparagingly say, "*It is only a prayer meeting!*"

THE WORD OF THE OMNIPOTENT.

"*I am the Lord; that is my name: and my glory will I not give to another; neither my praise to graven images.*"—ISAIAH xlii. 8.

I AM the Lord! My power, ye mortals, own;
O'er earth and heaven I rule supreme, alone;
Nor shall your graven stone my glory bear,
Nor to assume my praise your image dare.

I rule supreme—JEHOVAH is my name—
Hear it, my foes, and bow with awe and shame;
Hear it, ye nations! hear it, and obey;
Own my omnipotence and boundless sway.

I' with a word have called the light to birth,
I spread the darkness o'er the shadowed earth;
Mine is the voice that rocks the roaring deep,
And mine that stills the murmuring waves to sleep.

'Tis my Almighty mandate bids the storm
'Mid pealing thunders veil my awful form;
My whisper in the still small voice is found,
When wrathful tempests cease to rage around.

Come, then, ye nations! from remotest lands—
Come, and receive a blessing from my hands,
For water on the thirsty I will pour,
And he that drinks, shall need the stream no more.

REVIEWS.

The Englishman's Greek Concordance of the New Testament; being an attempt at a Verbal Connexion between the Greek and the English Texts. Containing also, A Concordance to the Appellatives and Proper Names, Greek and English; an Index, English and Greek; and an Appendix. London: Imperial 8vo. pp. 962. Price £2 2s.

A SERMON was preached in our hearing several years ago, in which the minister descanted at some length on the difference between two words, which, though rendered differently in the common version, were in the original precisely the same. Of course, the views which he deduced from the apparent difference were entirely unfounded: yet the error into which he had fallen was not surprising, but was one to which his want of acquaintance with the Greek language naturally exposed him. It occurred to us at the time, that it would be advantageous to a large and valuable class of religious teachers—men who understand the nature and bearings of gospel truth far better than many of the learned, but who have never received any classical instruction—if they were furnished with a Concordance, so constructed that they might find the Greek word used in a passage which they wished to investigate, and see in what other parts of the New Testament it occurred, and how it was rendered. We have known many who have entered upon pastoral labours under circumstances which precluded them from the successful study of dead languages, who yet possessed vigorous mental powers, and who were intent on remedying, by the diligent use of all the means of knowledge within their reach, the defects of their education: A little reflection, however, showed that it was not to such men alone that a Concordance of the kind would be useful; but that others, who have some acquaintance with the Greek Testament, would find it a valuable assistant in their investigations, and that even to the first Hellenists in the land, it would often be more convenient to have the passages in which a word occurs ranged before their eyes according to the diversified renderings of the version in common use, than in the

original Greek. The result of these musings was an inclination to attempt the work. The plan was formed, and certain portions of it were executed. Through the pressure of other engagements, it has been sometimes suspended, and then again it has been resumed; but it was never abandoned, till, the volume before us coming under our notice, we found our intentions fulfilled by other hands, and the vision of many days realized, in a large, well-printed, imperial octavo volume.

Every thing in the typography and general appearance of the work recommending it to the eye, it was with no common emotions that we sat down to examine the manner in which the editorial labours had been performed. Having ascertained that the general plan resembled our own, a comparison was immediately instituted between some portions of our manuscript and the corresponding parts of the printed work. The result proved, that great attention had been paid to accuracy: indeed, to tell the whole truth, we found, as far as our investigation went, but one variation of importance; and with regard to that, it appeared on further examination, that we had been led into a mistake by an error in a Greek concordance which we had used at the commencement of our essay, but had subsequently discarded. The industrious compilers of this volume began their labours, it appears, with a careful revision of Schmid's Greek Concordance, which they properly took as the basis of their work.

"The revision of Schmid was thus conducted. Every word as cited in Schmid was found in a Greek New Testament, interleaved for the purpose, and therein underlined with black ink. When the whole of Schmid had thus been verified, of course it was only needful carefully to look through the Greek Testament thus marked, in order to discover *how many* words were omitted in Schmid; for if *every* word which actually occurred in Schmid was thus underlined in the New Testament, the words NOT underlined were of course not in Schmid. About 620 such were found, besides many errors, &c. &c."—Preface.

Two or three specimens will give a better idea of the nature and utility of this performance than many descriptive

paragraphs. We give first the word *ΕΠΙΣΚΟΠΟΣ*, which signifies inspector, overseer, or superintendent; a word well known in ecclesiastical controversy.

“*ἐπίσκοπος*, *episcopos*,”

Acts xx. 28. the Holy Ghost hath made you
overseers,

Phi. i. 1. with the bishops and deacons :

1 Ti. iii. 2. a bishop then must be blameless,

Tit. i. 7. For a bishop must be blameless,

1 Pet. ii. 25. Shepherd and Bishop of your
souls.”

Two kindred words, a verb describing the action of an *ΕΠΙΣΚΟΠΟΣ*, and a substantive describing his function, are subjoined.

“*ἐπισκοπέω*, *episkopeo*.”

Heb. xii. 15. Looking diligently lest any man

1 Pet. v. 2. taking the oversight (thereof), not
by constraint,

ἐπισκοπή, *episkopee*.

Lu. xix. 44. knewest not the time of thy visi-
tation.

Acts i. 20. his bishoprick let another take.

1 Ti. iii. 1. if a man desire the office of a
bishop,

1 Pet. ii. 12. glorify God in the day of visita-
tion.

The word *ΔΙΑΚΟΝΟΣ*, which signifies servant, attendant, or minister, may be a suitable specimen to accompany the preceding, as the technical term of another class of office-bearers in our churches is derived from it.

“*διάκονος*, *diakonos*.”

Mat. xx. 26. let him be your minister ;

— xxii. 13. Then said the king to the servants,

— xxiii. 11. greatest among you shall be
your servant.

Mar. ix. 35. be last of all, and servant of all.

— x. 43. among you shall be your minister :

Joh. ii. 5. His mother saith unto the servants,

— 9. the servants which drew the water

— xii. 26. there shall also my servant be.

Ro. xiii. 4. For he is the minister of God to
thee

— — he is the minister of God, a re-
venger

— xv. 8. a minister of the circumcision for

— xvi. 1. Phebe our sister, which is a ser-
vant

1 Co. iii. 5. ministers by whom ye believed

2 Co. iii. 6. also hath made us able ministers

— vi. 4. ourselves as the ministers of God

— xi. 15. if his ministers also be transformed
as the ministers of righteous-
ness ;

— — 23. Are they ministers of Christ ?

Gal. ii. 17 (is) therefore Christ the minister of
sin ?

Eph. iii. 7. Whereof I was made a minister,

— vi. 21. beloved brother and faithful min-
ister,

Phi. i. 1. with the bishops and deacons :

Col. i. 7. for you a faithful minister of Christ :

— 23. I Paul am made a minister

— 25. Whereof I am made a minister

— iv. 7. a faithful minister and fellow-servant

1 Thes. iii. 2. Timotheus our brother and
minister of God.

1 Tim. iii. 8. Likewise (must) the deacons
(be) grave.

— 12. deacons be the husbands of one wife.

iv. 6. thou shalt be a good minister of

It would have been pleasant in using the work to have had a brief explanation of every Greek word with it, at the head of the list of texts in which it occurs. But if this plan had been adopted, it would have given opportunity to infuse a theological bias, which has now been avoided. In its present state it will be equally acceptable to students of every denomination ; the whole of the matter being so exclusively drawn from the Greek and English Testaments as to preclude every thing which could impart the slightest sectarian tinge.

Appended is a complete Index directing to the various Greek words which any single term in the English Testament may have been employed to express, and directing to the page in the Concordance in which each may be found. This affords a species of assistance in the examination of real and supposed synonyms which cannot be obtained elsewhere. The following specimens will show its value.

baptism,	βαπτισμα	. . . 102
	βαπτισμος	. . . —
baptist,	βαπτιστω	. . . 101
	βαπτιστης	. . . 102
baptize,	βαπτίζω	. . . 101
barbarian,	βαρβαρος	. . . 102
barbarous,	βαρβαρος	. . . —
bare,	γυμνος	. . . 129
barley,	κριθι	. . . 433
barley, adj.	κριβινος	. . . —
—		
power,	αρχη	. . . 84
	δυναμις	. . . 166
	δυνατος	. . . 167
	εξουσια	. . . 269
	ισχυς	. . . 392
	κρατος	. . . 432
power (be of)	δυναμαι	. . . 164
power (have)	διδωμι	. . . 151
	εξουσιαζω	. . . 270

power (mighty)	μεγαλειότης . . . 475
power of (being under the)	ἐξουσία . . . 270
powerful	ἐνεργής . . . 261
	ισχυρός . . . 392

It affords us great pleasure to see that a work so well adapted to promote biblical knowledge, and assist in the interpretation of the inspired word, has fallen into hands competent to the undertaking, and ready to devote to it so much patient industry. We do not wish to encourage unlearned men to fancy themselves critics; but we think that this volume, if properly used, may obviate mistakes into which intelligent and modest inquirers are liable to fall, and do much towards the extinction of certain errors which have derived their origin from petty verbal criticisms on the English text. To many a solitary student who, with few advantages, is endeavouring to acquire an acquaintance with the Greek New Testament, it will be invaluable. Scholars will be able to make with increased facility, by its means, inquiries which they have been accustomed to conduct by the aid of Cruden and Schmid. To preachers who may use it in preparing for the pulpit it will often suggest new views of the spirit of apostolic language, and of the harmony between representations made in different places, the correspondence of which with each other had been overlooked. By one who studies to be "a workman that needeth not to be ashamed," but whose pecuniary resources are slender, this volume, if presented by his friends, would be more highly valued than five times its cost in silver plate, or any other showy luxury. This last suggestion will, we hope, be practically regarded by many who esteem their pastors.

The Student's Manual; designed, by specific directions, to aid in forming and strengthening the intellectual and moral character and habits of the Student. By JOHN TODD, Pastor of the Edwards' Church, Northampton, U.S. 12mo. pp. 240. Price 3s. 6d.

It would, perhaps, be difficult, certainly it would be interesting, to trace the influence which American theology has exerted on our own. In science and literature, that influence has been confessedly very slender, so that some

have formally affirmed it as a truth, and then have endeavoured to account for it, that since the days of Edwards and Franklin our western brethren have been denied the visitations of genius. In reference to divinity the case is manifestly and greatly different. It was admitted by Fuller, and those other great men whose names cluster round his, that it was, under God, in the school of Jonathan Edwards they were trained to such vigorous thinking and mighty doings, the impulse of which is at this hour felt and manifested by thousands. Not many years ago, Dr. Dwight's theology was read with unaccountable eagerness, was applauded as extravagantly as it is now completely neglected. Some congregations heard the youthful preacher quote his authority, others unwittingly listened to his words, and he was forsaken only when he had been first plundered by the multitude, and then pitied by Robert Hall. Very recently a new and peculiar class of writers has been introduced. Amongst them Abbot, Todd, and Finney, stand foremost, differing in some respects, yet agreeing in more. Perhaps Abbott is the most elegant and diffuse; Todd the most pointed and condensed; Finney, the most vigorous and fervid. Yet they all agree in carelessness of phraseology, in homeliness and excess of illustration, in neglect of theological subtleties, in pointed, practical, and resistless appeals to the heart. They have been very extensively read, and are exerting an increasing influence on the thoughts and feelings of many—of some who foster it, of others who do not suspect it, and of others who would not like to own it. Amongst ourselves, there is scarcely any thing to supplant them, or to supply their place, which in part may account for their popularity. We have multitudes of books published, but, with one or two exceptions, they are distinguished by nothing, unless it be by the utter absence of every thing that could distinguish them. A modest man, who wishes to pass unnoticed through a crowd, must divest himself of all that is peculiar; and, if books follow the same rule, they may be equally successful. Our American brethren are not quite so careful; hence Abbott obtains commendatory prefaces by Dr. Pye Smith, and Todd is introduced by a representative of our Sunday schools.

One thing in part accounting for this difference demands notice, even though

it be only a conjecture. Is there not a larger *proportion* of the national intellect devoted to the service of God in America than in our own land. Here, science and politics swallow up nearly all that is left by commerce; and, if anything is cast into the treasury of God, it is "of their abundance." It is painful to observe the amount of talent which is squandered every day in disseminating political delusion and personal abuse; in which the worst passions are indulged, and for which there is ready pay. In America there are more and worse political vehicles than with us, but they do not employ the *mind* of the nation: religion has more regard, and in her train are to be found increasingly the best educated and the most endowed. There are but rarely read in this country sermons which combine such vigorous thought, and such burning eloquence, as those written by Mr. R. Williams, of New York; and it would be well for this country, if our intellectual giants would do homage to the Infinite Spirit, for, however forgotten or despised, the warning is yet true, "the lofty looks of man shall be brought down, and the Lord alone shall be exalted in that day."

We have said, however, and repeat, that there is an excess of illustration in the work under our notice. Every portion of the book bears out this statement. Page 45 will furnish a good exemplification of it. To enforce or to explain the important doctrine of "rising early," we have anecdotes about Buffon and his poor Joseph—Frederick II. of Prussia—Peter the Great—Doddridge and his Commentary—Dr. Dwight and his students—the writer and his old clock. Illustrations are not only allowable, but important, when they fix attention on the *subject*, and render it more intelligible or more beautiful; but too many deform or eclipse it. True, people are generally as disinclined as they are unaccustomed to *thinking*, and these are pleaded for as companions to beguile the weary way; but, in fact, they are far more likely to become the substitutes than the aids of intellectual effort. Novels and religious stories are the perfection of this condescension to the sluggish and the dull; but, though we are told they contain some "moral," yet it is that which a thinking man may get at a much shorter way, and which is the only thing the thoughtless never find. So a person reads Abbot's Young

Christian, and will remember its lengthened illustrations after their design has vanished from his memory. Those who apprehend the subject are tired with what appears extraneous and useless, those who never will apprehend it are cheated into the delusion that they have been actively and profitably employed. There is a feebleness in impressions thus produced compared with those that result from the stern working out of the principle in the man's own mind, and the mind itself is injured, for, being pandered to once, it demands it again. The parabolical style of the Saviour's ministry cannot be alleged as an example or excuse. His discourses were addressed to the lowest of the people; were spoken, not written; and contained much, after all, that required close attention and thought. In the pulpit, such a style approaches much nearer propriety; for many hear who cannot read—there is no opportunity to look back—the hearer must go on with the speaker—and all come to *feel*, as much as to *think*. But with books it is not so. This peculiarity is the more remarkable in American divines, as it stands out in unmitigated contrast with the rough-hewn massive intellectuality by which their predecessor Edwards was rendered so illustrious.

The homeliness of style and reference adverted to is very conspicuous in the Student's Manual. No doubt we have gone too far in another direction. That stateliness which Johnson introduced, and which Hall recast in the mould of perfect elegance, has robbed us of those more available images which abound in familiar and domestic life. Some of these, however, are fearlessly and felicitously employed by Brougham in his best productions, and are gaining ground amongst us every day; so that foreigners reading our books will conjecture at least that we have homes, though they know not of what description they are. Our American brethren surpass us incredibly in this matter. By defending their practices, however, they imply a suspicion that they need defence. Hence Finney remarks, "the illustration should, if possible, be a matter of common occurrence." Todd goes further, and says—"It is of little consequence by what we illustrate, if we make a thing clear, and impress it on the mind." But, in order to this, many figures of speech must be avoided, or else the reader will be diverted entirely from the

subject, or filled with imaginings altogether opposed to it. A remark of the author's in regard to the minute relation of facts shall illustrate the evil of which we complain, and state the result it will produce—"It is like trying to eat some of our small fish, slow in process, and when you have done, you remember the bones, while you forget the meat."

A similar objection may be made against the accumulation of proverbs, apophthegms, and short quotations, with which a considerable portion of this book is filled. It gives to it the air of a common-place book, breaks in on the train of thought, disturbs the mind by inequalities of style, and weakens the ultimate impression. Amongst so many, some must be excellent; but then some are known to every reader, and some have not much to do with the subject.

There is, further, no class of persons in this country exactly corresponding to those for whom the author wrote. The book, therefore, hardly suits the mass of students in our universities, who are too proud to read it, and too wicked to be corrected by it; nor those who occupy our dissenting colleges, whose characters are more select, and whose circumstances are more peculiar than those of the mixed multitudes of students to whom he re-

fers. Yet, allowing to the full all the imperfections we have mentioned (and to which we refer thus exclusively, that our readers may not be deprived of the pleasure of perusing its excellencies for the first time in the work itself) we most cordially and unhesitatingly recommend the work—to all our young friends who wish for a disciplined mind and heart—to all who in later years may be mourning over that mental and moral impotence which past sluggishness has induced—and especially to those who occupy our theological seminaries, and hope to be the future instructors of our churches. They may be reminded of their deficiencies and responsibilities, and think that they rather need more grace to enable them to do their duty, than knowledge to ascertain what it is. They may complain of this book, as Pope did of philosophy—

"What can she more than tell us we are fools?
Teach us to mourn our nature, not to mend;
A sharp accuser, but a helpless friend."

But the complaint will soon be turned into praise if they carry these suggestions and feelings to the throne of mercy, and beseech penitentially that grace which pardons the past and sanctifies the future.

BRIEF NOTICES.

The Life, Times, and Characteristics of John Bunyan, author of the Pilgrim's Progress. By ROBERT PHILIP, Author of *The Life and Times of Whitefield; the Experimental Guides*, &c. London: 8vo. pp. 596. Price 12s. cloth.

It is not often that an author characterises his own labours, and anticipates the reception with which they will meet, so correctly as Mr. Philip has done in the following passage:—"I gossip away on the subject of Bunyan as if every one sympathized with my own enthusiasm; whereas many will laugh at me. Be it so. More will forgive me; and posterity will thank me for 'gathering up the fragments' with zest as well as zeal." He has studied Bunyan's publications very closely, and sought for facts and documents relating to him with great diligence: having done this, he has arranged all the information he has obtained, and the probabilities which he has elicited, under twenty or thirty heads, without any apparent effort to select or to condense.

The style in which he writes is lively, often jocose; and he criticises his predecessors, particularly Dr. Southey, freely, though with good humour. Some of the opinions expressed are not precisely such as we were prepared to receive from Mr. Philip: for example, he thinks "it is high time for Non-conformists to allow that a Minister who has but slender gifts in prayer would do well to enrich his worship from the Liturgy." If our readers claim from us an opinion respecting the comparative merits of this and of another Memoir, which has recently passed under our notice, we may say that this is a large full-length portrait, painted somewhat roughly, and that which is prefixed to Fisher's edition of the *Pilgrim's Progress* is an elegant miniature. Mr. Conder's Memoir of the Life and Writings of John Bunyan is exceedingly well adapted for the purpose which it was designed to answer; but he who wishes to be put into possession of all that can be collected and inferred respecting the details of Bun-

yan's history must have recourse to Mr. Philip.

Illustrative prints were intended to accompany the volume, which could not be finished in time, and which are promised, as a separate publication, to be bound up with it. It contains, however, a pleasing view of Bunyan's Cottage at Elstow, an Engraving by Rogers of his person, and some other embellishments.

Remains of the late Reverend John Martin, D.D., Minister of Kirkaldy: consisting of Sermons, Essays, and Letters. With a Memoir. Edinburgh: 8vo. pp. 490. Price 10s. 6d.

Dr. Martin fulfilled the duties of a minister of the Scotch Established Church at Kirkaldy more than thirty years, having previously laboured fourteen years in a more retired sphere. He appears to have been a learned and industrious man, and the volume before us consists generally of the matured productions of his mind. It contains ten sermons, which convey much evangelical and solid instruction; six essays read before a Clerical Society; and a large number of letters written to friends in relation to various providential dispensations. The class of persons for whose use the Essays were originally designed, will find in them much that will repay them amply for an attentive perusal. The subjects discussed in them are as follows: 1. On the application of the epithet Reverend to ministers of the gospel. 2. On Jacob's wrestling at Peniel. 3. Review of personal experience in severe and protracted sickness. 4. Examination into the meaning of being "born of water and of the Spirit." 5. On the humility of Jesus Christ. 6. Observations on the nature of faith.

Memoir and Select Remains of the Rev. William Nevins, D.D., of Baltimore; with an Introductory Essay by the Rev. OCTAVIUS WINSLOW, A.M. London: 18mo. pp. 336. Price 6s.

Dr. Nevins, who was born in Connecticut in 1797, became pastor of the first Presbyterian church in Baltimore in 1820, and, after having been honoured with much success in his ministerial labours, died in 1835. He was a devout man, and an eminent preacher. The Remains consist of about one hundred and fifty pieces, varying in length from a single sentence to a dozen pages, but all carrying with them evidence that they were the fruit of a vigorous mind, well stored with gospel principles. We have never seen a book better fitted to be taken up occasionally, when a few minutes only can be spared, to give a profitable direction to the thoughts, and furnish matter for contemplation. The Introductory Essay presents an interesting view of some of the causes—though only some—which conduce to the remarkable usefulness

in the conversion of sinners by which many of our American brethren have been distinguished.

An Explanatory and Practical Commentary on the New Testament of our Lord Jesus Christ. Intended chiefly as a help to Family Devotion. Edited and Revised by the Rev. W. DALTON, A.M., Incumbent of St. Paul's Church, Wolverhampton. In two volumes. Vol. I., containing the Gospels and Acts. Dublin: 8vo., pp. 696. Price 12s. cloth.

In this work, which is principally intended for family use, the scriptural narrative is divided into sections from twenty to thirty verses in length, on each of which two or three pages of comment are provided. The remarks are not so much explanatory as applicatory and inferential. The writer's views are such as generally prevail among the evangelical part of the established clergy, indicating an attachment to pædobaptism and national churches, and the expectation of a personal reign of Christ on the earth before the final judgment. We perceive nothing in the execution of the plan that requires censure, and not much that corresponds with the high estimate of its excellence which the editor expresses in his preface.

A Narrative of the Greek Mission; or, Sixteen Years in Malta and Greece: including Tours in the Peloponnesus, in the Egean and Ionian Isles; with Remarks on the Religious Opinions, Moral State, Social Habits, Politics, Language, History, and Lazarettos of Malta and Greece. By the Rev. S. S. WILSON, Member of the Literary Society of Athens. London: 8vo. pp. 596. Price 12s.

The beautiful view of a Greek monastery, printed in oil-colours by Baxter, which faces the title-page, is enough to put a critic into a good humour, and induce him to look kindly upon the volume. Had it not been for this we should perhaps have brought against the author an accusation of garrulity, but as it is, we shall only say that his style is discursive, and his book large. What claim it has to be called a Narrative, we cannot discover; it is rather, a collection of observations made during a long sojourn in the district of which it treats. These observations relate to localities, customs, language, diseases, remedies, superstitions, religious communities, history, and in short every thing bearing on the welfare of Greece and its vicinity. Mr. Wilson travelled, we believe, as an agent of the London Missionary Society, and he evinces a well-informed mind, and a philanthropic heart. He has blended amusement with instruction; and, did other claims allow, we should feel pleasure in extracting many anecdotes, descriptions of character, and illustrations of the inspired volume. Mr. Wilson urges the claims of Greece on the benevolence of British Protestants very strenuously; and especially

advocates the location of a missionary colony from England, composed entirely of pious cultivators of the soil and their families, together with a few artizans and their families, in Negropont, the ancient Eubæa.

Lectures to Professing Christians. By CHARLES G. FINNEY, author of *Lectures on Revivals*, &c. &c. A new edition, revised. London: 16mo. pp. 311. Price 3s. 6d.

These lectures display the same excellencies and the same failings as appear in Mr. Finney's volume on *Revivals*. A lively perception of invisible realities, great zeal for the supremacy of God and the salvation of men, and uncompromising boldness in the dissemination of his sentiments, are alloyed by a love of harsh terms, a fondness for startling assertions, and a disposition to lay great stress on doubtful matters. There is much in the volume adapted to arouse the lethargic, and rescue the self-deceived from their delusions; but there is also much that is unguarded, and liable to injure the interests which the author wishes to promote. It is well deserving of the attention of ministers, and of all in the churches who "have their senses exercised to discern both good and evil."

Thoughts on Religion and Philosophy, by BLAISE PASCAL. A New Translation, with an original Memoir of the Author, and an Introductory Essay by ISAAC TAYLOR, Esq., author of *Natural History of Enthusiasm*, &c. Glasgow: pp. 450. Price 5s.

It is from this volume that we have extracted the article on the Effects of Pædobaptism which appears in the essay department of our present number. The hundred and twelve pages of introductory matter prefixed to this edition give it a decided preference over any other.

Scriptural Reasons for giving up the Sprinkling of Infants, and adopting the Immersion of Believers, as the only Christian Baptism. By JOHN BOWES, Pastor of a Christian Church, Liverpool. London: 12mo. pp. 24. Price 3d.

The substance of this sensible tract was delivered orally in Mr. Fisher's Chapel, Liverpool, on the 10th of April, 1839, when the writer was "buried with Christ by immersion" by Mr. Birrell. He had been a Pædobaptist minister about seventeen years. "My long blindness," he says, "arose, 1. From my education or early training. 2. From the custom of real Christians and ministers as dark as myself. 3. From adhering too closely to human authors. 4. Before the 10th of March last, I had indeed read the Scriptures on Baptism, but I had never read consecutively all the texts I could find on the subject. My experience on this subject has taught me, that the dense mists of the middle and dark ages are only now passing away."

The Christian Mission. By JAMES ALFRED BODDY, B.A., Curate of Goodshaw, and author of "*Euston Hall*." London: 12mo. pp. 120. Price 3s. 6d.

The general tendency of this work is good, and we should have placed it without hesitation among the "Approved," had we not found the writer inculcating the propriety of legislative enactments to assist in doing that work which he himself shows our Lord has devolved on those who love him. These do not need compulsion to induce them to contribute to the enlargement of his kingdom; and it is to them the work belongs—not to those who hate him, or are indifferent to his claims. Let the author meditate on his own words, in describing the contents of his first chapter—"The Christian Mission entrusted by our Saviour to each of his disciples."

The Church's Voice of Instruction. Translated from the German of F. W. KRUMMACHER, D.D., author of *Elijah the Tishbite*. London: 16mo. pp. 257. Price 3s. 6d. cloth.

Fifteen Sermons on evangelical subjects are comprised in this volume. Like the other productions of their popular author, they are ingenious and picturesque, and blend some very beautiful passages with much that is fanciful both in sentiment and language.

Father Butler. The Lough Dearg Pilgrim. By WILLIAM CARLETON, Author of "*Traits and Stories of the Irish Peasantry*," "*Tales of Ireland*, &c. Second Edition. Dublin: Foolscape 8vo. pp. 229. Price 3s. 6d. cloth.

If it were a true history, we should wish that Father Butler might be read by every educated person in the three kingdoms. In that case we should speak of it as a remarkably interesting illustration of some of the evils of the Romish system, especially of the enforcement of celibacy on the priesthood. But we cannot regard fiction, however well it may be executed, as a legitimate weapon in religious controversy. To all who do not concur with us in this scruple, we can recommend the book, which is not chargeable we think with exaggeration or asperity.

The Bible Story Book. By BOURNE HALL DRAPER. Third and fourth series. London: 16mo. square. pp. 254. Price 4s. 6d. cloth gilt edges.

An attractive book, with many well-executed wood-cuts, which like the text are illustrative of scenes in biblical history. "The third and fourth series will be found a little advanced above the class for which the other volumes were designed."

The History of Insects. London: (Tract Society) 16mo. square. pp. 192. Price 3s. 6d. cloth gilt.

This is an elegant little volume, corresponding in appearance and embellishments

with that entitled "Light," which we recently noticed, and like that intended to render scientific acquisitions subservient to the illustration and enforcement of religious truth.

The Death of Death in the Death of Christ.

By R. MAYHEW, Minister of the Gospel; Author of "Love to the Life," and the "Paternal Gift." Reprinted from the Edition of 1679. London: 8vo, pp. 84. Price One Shilling and Eightpence.

The plan of Ward's Library of Standard Divinity allows the purchaser to omit any part of the series, without detriment to the remainder. Of this liberty it may be advantageous to make use with regard to the treatise before us, which, though it expresses some good thoughts in quaint language, is utterly unworthy to be associated with the excellent works which have preceded it.

An Address to the Young on behalf of the Heathen. Delivered to the Children of Silver Hill Sunday School, Winchester, by THOMAS BUCHANAN, Superintendent. Price Two-pence.

Friends of the Baptist Mission who desire to interest Sabbath Scholars or other young persons in the labours of our missionaries, will find in this tract an instrument of which they may easily avail themselves, either by distributing it in its present form, or by making use of the facts which it adduces in their verbal communications.

The Author's Printing and Publishing Assistant, comprising Explanations of the Process of Printing, Preparation and Calculation of Manuscripts, Choice of Paper, Type, Binding, Illustrations, Publishing, Advertising, &c. With an Exemplification and Description of the Typographical Marks used in the Correction of the Press. London: Price 2s. 6d. Cloth, gilt.

The information communicated in this little work is very accurate, and to unpractised authors very important.

The Patriarchs. London: (Tract Society) 12mo, pp. 188. Price 1s. 6d.

Brief notices of the principal facts related in the book of Genesis, illustrated by wood cuts, exhibiting the dress, arts, and manners of the times, and accompanied by pious and practical suggestions.

Easter Eggs, and Robin-Red-Breast. From the German of the Rev. Christopher Schmid. By the Translator of Krummacher's "Little Dove." Edinburgh: pp. 96.

The Little Lamb. From the German of Rev. Christopher Schmid. By the Translator of Krummacher's "Little Dove." A story for children. Edinburgh: pp. 93.

Short romances, intended to inculcate kindness towards fellow-creatures, and trust in Divine Providence—and to excite the expectation of a recompense in this life.

Old Humphrey's Observations. London: Tract Society, 24mo, pp. 348.

Miscellaneous essays on seventy or eighty different subjects, written in a lively style, and containing a good deal of practical wisdom.

RECENT PUBLICATIONS

Approved.

The Inquirer directed to an Experimental and Practical View of the Atonement. By the Rev. OCTAVIUS WINSLOW. London: 24mo, pp. 209. Price 2s. 6d.

Hours of Thought. By WILLIAM M'COMBIE, author of "The Christian Church considered in relation to Unity and Schism." Second edition, with corrections and large additions. London: 12mo, pp. 238. Price 3s. 6d. Cloth.

Principles of Teaching, or the Normal School Manual; containing Practical Suggestions on the Government and Instruction of Children. By HENRY DUNN, Secretary to the British and Foreign School Society. Third edition, revised and enlarged. London: 16mo, pp. 270.

Model Lessons for Infant School Teachers, and Nursery Governesses. Prepared for the Home and Colonial Infant School Society. By the Author of "Lessons on Objects," &c. 12mo, pp. 167.

Missions the Chief End of the Christian Church; also the Qualifications, Duties, and Trials of an Indian Missionary: being the substance of services held at the ordination of the Rev. Thomas Smith, as one of the Church of Scotland's missionaries to India. By the Rev. ALEXANDER DUFF, DD., Church of Scotland Mission, Calcutta. Edinburgh: 18mo, pp. 171.

Cardinal Bellarmine's Notes of the Church Examined and Confuted. Part IV. London: 8vo. Price 1s. 6d.

Conscientious Clerical Nonconformity. A Discourse, delivered at Chadwell Street Chapel, Pentonville, on Monday, April 15, 1839, on occasion of its re-opening for the use of Ridley H. Herschell, a converted Jew. By Thomas Binney. Second edition. London: 8vo, pp. 76. Price 1s.

The Way of Salvation. By HENRY FORSTER BURDER, D.D. Third edition. London: (Tract Society) 16mo, pp. 220. Price 1s. Cloth.

The Redeemer's Dominion over the Invisible World, and the Entrance thereinto by Death. By JOHN HOWE, M.A., sometime Fellow of Magdalen College, Oxon. London: (Tract Society) 18mo, pp. 124. Price 1s. Cloth.

Sobermindedness recommended to Young People. By MATTHEW HENRY. London: (Tract Society) 32mo, pp. 141. Price 8d. Cloth.

Christian Biography. Life of the Rev. Joseph Hughes, A.M., of Battersea, Secretary to the Religious Tract Society and the British and Foreign Bible Society. London: (Tract Society) 12mo, pp. 72. Price 6d.

The Matrimonial Ladder. Second edition. Price 6d.

"All that can be said" against the Truth of no avail when seriously considered. Exemplified in the Researches of Professor Jewett, of Marietta College; also, in A Commentary on the Acts of the Apostles, by John Morison, D.D. as related and reviewed in the Baptist Magazine for March, 1839. With notes and comments by a Layman. London: pp. 12. Price 2d., or 1s. per dozen.

INTELLIGENCE.

AMERICA.

NEW JERSEY BAPTIST CONVENTION.

A very harmonious and delightful anniversary of this body was held at Trenton, on Wednesday, the 7th Nov. The Introductory Sermon was delivered by Mr. John Rogers, from Scotch Plains. His theme was that of *robbing* God, by withholding from him what he claims as his own. The two Secretaries of the American Home Mission Society, brethren Crawford and Murphy, were in attendance, and two delegates from the Baptist Convention, of Pennsylvania. The amount of funds received by the Convention during the year, was about 2300 dollars, most of which had been expended in aiding feeble churches, and sustaining several missionaries. An interesting report was read in the evening, by brother Rhees, which furnished the occasion of addresses from brethren Cornelius, Crawford, Welch and others. A collection was then taken amounting to about 60 dollars. Several resolutions were adopted, indicative of an increasing spirit of benevolence, and consecutive effort. The next session is to be held at Newark.

During the meeting the members of the Convention were invited to visit the State Prison, whose site is near that of the Baptist Meeting-house, where they were assembled. The Prison is built on the plan of the Penitentiary of this State, with ranges of cells for the solitary confinement of the prisoners. The aisles or corridors are of considerable extent, and so constructed with reference to sound, that a person at the entrance speaking distinctly on the ordinary key of his voice, can be easily heard by all the prisoners in their cells. This was fully demonstrated to us by the Warden, who, we should judge, is a pious, intelligent man, well qualified for the responsible station he occupies. Having arranged us within and near the entrance of one of the avenues, he spoke to a prisoner at the further extremity, who immediately replied, by knocking at the door of his cell. He then in an ordinary tone of voice said, "prisoner, about sixty persons are present from almost every county in the State—persons who feel for you and pity your condition—many of them ministers of the gospel, whose hearts beat high with Christian principle, and who would pray for you if they believed you desired their prayers. Prisoner, if you sincerely desire the prayers of these gentlemen, give them a token to that effect, and they will

pray for you." Instantly there was an eager knocking at the door apparently of every cell, showing conclusively that the immured and solitary there, both heard and *felt* the words that had been addressed to them. A hymn was charmingly sung by the Warden and two female attendants, and their services closed with prayer by brother Dodge, of Newark.

The Baptists in New Jersey have been steadily advancing in benevolent efforts and increasing in numbers, ever since the formation of their Convention. The number of communicants has doubled within seven years, and the contributions to benevolent societies have increased *fifty fold* within the same period. There have been about 1500 baptized within the past year in New Jersey, making the whole number of church members upwards of 8000.—*Bap. Record.*

REMARKABLE BAPTISM.

A man who has resided at Freetown corners for a number of years, by the name of John Backus, experienced religion at the age of twenty-five years. He had then one child; has since raised a family of nine children, seven of whom are still living, and are all professors of religion. He has also a very large circle of grand-children, many of whom are professors, and one of them a highly esteemed Baptist minister; and also a large number of great-grand-children: and after living alone, as it respects church connection, at the advanced age of ninety-one years, one month, and nine days, he was baptized by Eld. Benjamin W. Capron, and united with the Baptist church at Freetown corners, on the 14th of October, 1838, in the presence of some of his children, and a great number of his grand-children; and probably some of his great-grand-children were present to witness the pleasing scene.—*New York Baptist Register.*

BAPTIST ANTI-SLAVERY CONVENTION.

From the number of suffrages on this subject already published in the Baptist papers that favour the cry of the slave, we infer that there will be a Convention. Should no other time and place appear preferable, we would venture to suggest the last week in May as the time, and the city of Troy or Albany as the place—provided the Baptist churches in either of these places will extend an invitation to that effect. If not, then let it be at Hartford or Utica, on the same terms.

It ought not to be forgotten that there are

more Baptist church members than of any other denomination, that they are very strong in the slaveholding states, that more slaves are Baptists than of any other sect, that Baptists and Baptist ministers are daily bought and sold by Baptists and Baptist ministers, and that probably a majority of the Baptist churches in the country openly countenance polygamy in their slave members.

Also it should be borne in mind, that there are more religious papers *favorable to abolition* among the Baptists than any other class of Christians. The Vermont Telegraph, New Hampshire Register, Zion's Advocate, Eastern Baptist, and Reflector, all speaking out plainly against slavery, ought to produce united and decisive action in the churches. "To whom much is given, of them much will be required."—*New York Emancipator*.

BROWN UNIVERSITY.

We have at length received a Catalogue of the officers and students of this ancient and much respected seat of learning, for the academical year 1838—9. The number of the Faculty is nine. Of students there are Seniors 39, Juniors 56, Sophomores 45, Freshmen 43, Partial Course 5; total 188. The course of studies remains nearly the same as in the few past years. The advantage of this institution for acquiring a thorough, practical education, are perhaps surpassed by few in our country at the present time.—*Boston Christian Watchman*.

EUROPEAN CONTINENT.

FRANCE.

A list, made up to the 12th of January 1839, gives the names of 228 pastors of churches adhering to the Confession of Augsburg, the Lutheran faith, exercising their ministry in France; and 393 pastors of churches of the Reformed, or Calvinistic communion.

The Romish church commenced, on the 25th of last January, under the patronage of the Archbishop of Paris, a forty-days' prayer, for the purpose of demanding of God, *through the mediation of the Holy Virgin*, the exaltation of the holy church, and the conversion of sinners, protestants, particularly in England, and infidels. The Archbishop specially recommended the invocation of Saint Denis, Saint Vincent de Paule, and Saint Geneviève!

An interesting ceremony took place in the Church de l'Oratoire, at Paris, on the 1st of January last, at the close of divine service. The pastor Juillerat, president of the consistory, received into the church of Jesus Christ, by baptism, an adult, the son of an old Mameluke of Buonaparte's, and himself brought up in the religion of Zoroaster.

HOLLAND.

On the 1st of August, the tribunal of Zutphen sentenced the pastor Brummelcamp to pay a penalty of 200 francs, and our brother D. J. Navis, at Aalten, one of 50 francs;—the former for having preached and administered the sacrament, and the latter for having lent his house for the purpose.

The churches of Oudloosdrecht and Bunschotten are still oppressed by the soldiers, whose duty it is to watch that the number of persons attending the meetings does not exceed twenty.

A child of our brother C. Van der Zevan, at Valkenburg, having been baptized by M. Brummelcamp, was re-baptized, without the knowledge of its father, on Sunday, August 19, by M. Mathes, pastor of the national church.

The pastor, M. H. de Cock, in the province Groningen, is at present engaged in seven or eight judiciary prosecutions for the exercise of worship.

At Scholte, the pastor at Utrecht was on the 21st September, in that city, condemned to a fine of 16 francs; on the 24th, at Dordrecht, to 100 francs; and at Gorcum, on the 29th, to 200 francs.

On October 14, Mr. Scholte, attempting to preach the gospel at Leyden, was prevented by a detachment of military, whilst the mob, collected before the house, assailed with stones the worshippers who were compelled by the soldiers to quit.

On October 21, another meeting at Leyden was dispersed, and in the house of one of the members, forty panes of glass were broken.—*Archives du Christianisme*, March 9.

The king of Holland has at length permitted the pastor Scholten, of Utrecht, to occupy a church in that place, on condition that he shall not be salaried, and that the poor members shall not be supported by the state. This church will be entirely independent of the Government. An old Catholic chapel has been set apart for the purpose. We hope that the persecutions in Holland are now at an end.

Archives du Christianisme, March 23.

PRUSSIA.

According to the census taken at the end of 1837, the entire population amounted to 14,098,125 souls—of which there were Protestants, 8,604,748; Catholics, 5,294,000; Jews, 183,578;—the rest being Greeks.

ANNUAL MEETINGS.

BAPTIST UNION.

Salters' Hall Chapel, April 29, three o'clock. The Rev. THOMAS SWAN, of Birmingham having been called to the chair, after prayer by the Rev. JOHN BANE,

the Rev. J. BELCHER read the minutes of the Committee during the past year.

It was then moved by the Rev. F. TRES-TRAIL, seconded by the Rev. B. GODWIN, and resolved unanimously,

That the proceedings of the Committee and Officers of the "Baptist Union" during the past year, entitle them to the confidence of this Meeting, and that the following be the Officers and Committee for the year ensuing :—

Treasurer.

JAMES LOW, Esq., 30, Gracechurch-st.

Secretaries.

Rev. W. H. MURCH, D.D., Stepney College,

Rev. JOSEPH BELCHER, Greenwich.

Rev. EDWARD STEANE, Camberwell.

Committee.

Rev. JOHN ALDIS, Maze Pond.

Rev. JOSEPH ANGUS, A.M., New Park-st.

Rev. C. E. BIRT, A. M., Bristol.

Rev. W. B. BOWES, Blandford-street.

Rev. S. BRAWN, Loughton.

Rev. J. BURNS, Paddington.

Rev. F. A. COX, D.D. L.L.D., Hackney.

Rev. J. M. CRAMP, St. Peter's.

Rev. J. DAVIS, Church-street.

Rev. S. J. DAVIS, Salters' Hall.

Rev. J. DYER, Fen-court, Secretary to Baptist Missionary Society.

Rev. B. GODWIN, Oxford.

Rev. W. GRAY, Northampton.

Rev. S. GREEN, jun., Walworth, Secretary to Baptist Irish Society.

Rev. W. GROSER, Maidstone.

Rev. J. H. HINTON, A.M., Devonshire-sqr.

Rev. J. HOBY, D.D., Birmingham.

Rev. W. NORTON, Bow.

Rev. R. W. OVERBURY, Eagle-street.

Rev. J. G. PIKE, Derby.

Rev. T. PRICE, D.D., Hackney.

Rev. C. H. ROE, Clapham, Secretary to Baptist Home Missionary Society.

Rev. J. M. SOULE, Battersea.

Rev. J. STATHAM, Amersham.

Rev. J. SPRIGG, A.M., Ipswich.

Rev. C. STOVEL, Little Prescott-street, Secretary to Baptist Building Fund.

Rev. W. UPTON, St. Alban's.

Messrs. W. T. BEEBY.

C. BURLS.

J. HADDON.

W. PAXON, Secretary to Baptist [Fund].

J. PENNY.

T. PEWTRESS.

JOSEPH SANDERS.

W. H. WATSON.

Corresponding Committee.

THE SECRETARIES OF ASSOCIATIONS, IN IRELAND.—Rev. JOHN BATES, *Ballina*.

Rev. C. HOSKEN, *Clonmel*.

AMERICA.—Rev. BARON STOW, A.M. *Boston*.

Mr. PAXON brought up and read the Report of the Committee appointed last year on Trust Deeds; whereupon, on the motion of the Rev. JOHN JACKSON, seconded by the Rev. JOSEPH DAVIS, it was resolved unanimously :—

That the best thanks of this Union be given to the Committee on Trust Deeds, for the attention they have devoted to the subject; and that the Report now brought up be referred to the consideration of the General Committee.

Mr. BELCHER brought up the Petitions he had been directed to prepare on the subject of an Uniform Postage, when it was resolved specifically to petition for the Penny Postage, proposed by ROWLAND HILL, Esq.; and on the motion of the Rev. JOHN BANE, seconded by W. PAXON, Esq. it was resolved unanimously, that the said petitions be proposed for adoption at the General Public Meeting.

The Rev. Dr. PRICE moved, the Rev. H. H. DOBNEY seconded, and the Rev. Dr. COX supported, two resolutions on the connexion between Church and State, and on the importance of circulating information on the subject, which it was unanimously resolved to propose for adoption at the General Public Meeting.

Adjourned to Tuesday afternoon, at half-past Three.

Salters' Hall, Tuesday, April 30.

Prayer was offered by the Rev. C. STOVEL.

The Rev. Dr. PRICE moved, the Rev. H. H. DOBNEY seconded, and the Rev. Dr. COX supported, a resolution disapproving of Church-rates, which it was resolved to propose at the General Public Meeting.

On the motion of the Rev. Dr. COX, seconded by the Rev. S. BRAWN, it was resolved unanimously :—

That this meeting feels the highest satisfaction in the recent decision of the House of Commons that, "in conformity with the recommendation of the Commissioners on Ecclesiastical Courts in England and Wales, this House is of opinion that the jurisdiction of the inferior Ecclesiastical Courts should be abolished;" and this meeting earnestly hopes that a Resolution, sustained by the Chancellor of the Exchequer, and by the highest ecclesiastical authority in the House, the Right Honourable Dr. Lushington, will ensure the speedy abolition of these relics of a barbarous and oppressive legislation.

On the motion of the Rev. J. M. CRAMP, seconded by the Rev. C. STOVEL, it was resolved unanimously :—

That a Committee of Correspondence with the American and Foreign Bible Society be now appointed, for the purpose of instituting a friendly connexion between the Baptist

Denomination in this country and that Society, with a view to the diffusion of information relative to the operations of the Society, and in the hope that some method of co-operation may be hereafter devised.

It was farther resolved unanimously :—

That the Committee consist of the following persons :—the Rev. J. M. CRAMP, Dr. COX, the Rev. Messrs. STOVEL, HINTON, and GROSER ; with the Treasurer and Secretaries ex officio ; and that they report their proceedings, from time to time, to the General Committee of the Union.

On the motion of the Rev. E. STEANE, seconded by the Rev. Dr. MURCH, it was resolved unanimously :—

I. That this Union, keeping in view the first great object of its institution, mindful of the obligations devolving on Christian ministers and Churches to aim steadily and perseveringly at the promotion of evangelical godliness, and influenced by an earnest desire to approve themselves, in this respect, to their heavenly Master, gladly take hold of the opportunity of their Annual Session, again to urge upon themselves and the Baptist denomination at large, the solemn duty of supremely seeking, amidst the various conflicting parties and pursuits of the times, the spiritual and eternal welfare of their countrymen in all parts of the land.

II. That the pastors and messengers of the Churches now assembled, considering the position occupied by the Baptist denomination, in the general view of the Christian Church, as at present existing in Great Britain, the extensive and still extending Missionary labours in which it is engaged in both hemispheres, and the increasing demand for ministers, as well pastors as evangelists at home, are impressed with the conviction, that young men of piety and ability should be sought out in our Churches, and encouraged to offer themselves willingly to the Lord's service: that our colleges should be put into a condition of augmented efficiency, by supplying them with the necessary funds ; and should occupy a larger place in the sympathy, prayers, and practical regards of the Denomination ; and that in their estimation it is much to be desired, that another should be instituted and located in the Midland district of the country.

III. That this Union records its grateful satisfaction in learning that, in various parts of the country, as also in the metropolis, meetings of an extraordinary nature have been held for special prayer and the publication of the gospel, in connexion with our Churches, during the past year ; and stirring up themselves to a more lively apprehension of the Divine promises, and a stronger faith in their fulfilment, renew, with affectionate concern for the spiritual advancement of the Denomination, the recommendation of their

last annual assembly, in regard to such meetings, and submit to the several Pastors through the country, the great desirableness of their influence being extensively employed in directing the attention of the Associations and individual Churches to new modes of Christian usefulness, and in calling forth their activities in every way calculated to revive and extend the power of vital religion.

IV. That the recent systematic and vigorous efforts, under the highest ecclesiastical auspices, to establish a system of education based upon the soul-destroying heresy of baptismal regeneration, and inculcating other errors contained in the Church Catechism ; together with the revival and wide circulation of the essentially papistical doctrines of the Oxford Tracts, countenanced by many of the most influential and reputedly evangelical Clergy, are circumstances which should awaken to diligent counteraction every lover of sound scriptural truth ; and this Union, believing that the principles they hold, both in relation to Christian doctrine and to the constitution, the subjects, and the ordinances of Christ's spiritual kingdom, are eminently adapted, under the Divine blessing, to neutralize and successfully oppose the mischief, would earnestly incite all the Pastors and Churches composing it, to renewed and persevering zeal in promoting their extension by means of the pulpit, the press, the Sunday-school, and all other legitimate methods.

On the motion of the Rev. W. BROCK, seconded by the Rev. W. UPTON, it was resolved unanimously :—

That this Union has seen with much pleasure the proposition recently submitted to the Churches, in a letter by the Rev. E. STEANE, for Denominational Extension in the Metropolis, and concurring most cordially in the measures it contemplates, would encourage their vigorous prosecution, and commend them to the countenance and support of the Denomination at large, requesting that the London Baptist Association will allow them to circulate the document in connexion with the Union Report.

The Rev. W. GROSER was requested to prepare a petition to the House of Commons, to be proposed at the General Public Meeting, in support of the Ministerial plan for the government of Jamaica ; and the Rev. F. TRESTRAIL a series of Resolutions on the subject of Slavery.

Adjourned.

ANNUAL PUBLIC MEETING, Wednesday morning, May 1, at New Park Street Chapel. The Rev. THOMAS SWAN in the Chair.

After prayer by the Rev. JOHN JACKSON, the Rev. J. BELCHER read an Abstract of the Report.

It was moved by the Rev. C. M. BIRRELL, seconded by the Rev. M. H. CROFTS, and resolved unanimously :—

That the Report, an Abstract of which has been now read, be received and published under the direction of the Committee.

Moved by the Rev. Dr. PRICE, seconded by the Rev. H. H. DOBNEY, and resolved unanimously :—

I. That this Union again record their deep and growing conviction of the unscriptural nature and most injurious effects of the alliance subsisting between the Church and the State: that they regard all such state establishments of religion as a palpable departure from the laws of Christ, a gross reflection on his wisdom and power, and the most formidable obstacle in the land to the diffusion of true piety. That while fully sensible of the excellences of individual members of the State Church, and of the local benefits derived in some neighbourhoods from the labours of faithful and zealous clergymen, they believe the general results of the system to be most pernicious, dishonouring to God, and perilous to the souls of men. That the members of this Union, therefore, feel bound, as a solemn religious duty owing alike to God and their fellow-men, to utter their protest against the continuance of this alliance, and to employ their influence in bringing it to a termination at the earliest possible moment.

II. That in order to this, it be strongly recommended to the ministers and members of our churches, to circulate, in their respective neighbourhoods, such publications as are adapted to rectify prevalent mistakes, and to make known those simple and scriptural views of the constitution and design of the churches of Christ, on which our societies are based.

Moved also by the Rev. Dr. PRICE, seconded by the Rev. H. H. DOBNEY, and carried *nem. con.* :—

III. That believing all State legislation on ecclesiastical matters to be *ipso facto* invalid, it be further recommended to the ministers and members of our churches to give force to their already recorded protest against Church-rates, by uniformly resisting their imposition.

Moved by the Rev. W. GROSER, seconded by the Rev. C. J. MIDDLEDITCH, and resolved unanimously :—

That having taken a deep interest in the welfare of the black and coloured population of Jamaica, we have been accustomed to observe attentively the proceedings of the House of Assembly in that island; that we are convinced that that House is, from its constitution, totally devoid of any claim to be regarded as the fair exponent of public opinion in the colony;—that its conduct

has for many years been hostile to the civil and religious liberties of the people for whom it has legislated;—that it is vain to expect from it a faithful adherence to those just and benevolent principles which have been recognised by the British Parliament, and which are dear to the British nation; and that therefore a petition, signed by the Chairman on behalf of this meeting, be presented to the House of Commons, imploring it to pass a measure suspending the functions of the House of Assembly, till arrangements can be made for convening a legislative body which shall correctly represent the views and interests of the whole population of Jamaica.

Moved by the Rev. J. H. HINTON, A. M., seconded by T. BIGNOLD, Esq., and resolved unanimously :—

That the petitions now read for the adoption of the plan of a penny postage, proposed by Rowland Hill, Esq., be signed by the Chairman, Treasurer, and Secretaries, on behalf of the Union; and that the Right Honourable the Marquis of Lansdowne be requested to present the petition to the House of Lords, and the Right Honourable Sir Stephen Lushington, D. C. L., that to the House of Commons.

Moved by the Rev. F. TRESTRAIL, seconded by the Rev. W. BROCK, and resolved unanimously :—

I. That this Union desire to record their devout acknowledgments to Almighty God for the abolition of the apprenticeship system in the West Indies, and at the same time declare their conviction, that the charges recently preferred against our missionary brethren in Jamaica, of having improperly exercised their influence over the negro population, are unfounded and calumnious: they therefore desire to convey to such brethren the warmest expression of their continued and unabated confidence and affection.

II. That this Union sincerely rejoice in the recent formation of the British and Foreign Anti-Slavery Society, cordially approve its principles and objects, and earnestly commend it to the prayers and support of all who are convinced of the deep criminality of the slave-trade, and of slavery in all its diversified forms.

III. That further, this Union desire to repeat their deepest regret that so many of the churches of Jesus Christ in America should continue to sanction, either directly or indirectly, a system so manifestly hostile to the improvement of mankind, so destructive to social happiness, and so utterly abhorrent from the spirit and precepts of the Christian religion: they therefore solemnly beseech their transatlantic brethren at large, and the members of their own body in par-

ticular, that, laying aside the prejudices incident to their circumstances, and the maxims of a temporizing and carnal policy, they will forthwith address themselves, in a spirit of impartiality and prayer, to the calm consideration of the enormous guilt and fearful peril of refusing any longer to come forth to the help of the Lord against this mighty and crying evil.

Moved by the Rev. J. GIRDWOOD, seconded by the Rev. J. DAVIS, and resolved unanimously :—

That the very cordial thanks of this meeting are due to the Rev. Thomas Swan, for the manner in which he has discharged the duties of Chairman throughout this session of the Union, and to the pastors and deacons of the churches at Salters' Hall and New Park Street, for the use of their chapels.

To the preceding account of the meeting of the Baptist Union, which is official, the Editor feels pleasure in adding that, with one exception, these transactions were conducted with remarkable harmony of judgment as well as of spirit; and it may prevent the promulgation of erroneous impressions, if he adverts to the single topic of deliberation on which discussion failed to produce unity of opinion.

The third of the Resolutions given above, as moved by Dr. Price and seconded by Mr. Dobney, which recommends the resistance of the imposition of a Church-rate, as proposed originally by those gentlemen concluded thus:—*"and that when payment of Church-rates is demanded it shall be refused."* To this clause several objections were taken at the meeting of Ministers and messengers on the Tuesday evening, but the brethren who were favourable to it being more numerous than the objectors, it was determined to propose it, as it stood, to the public meeting. At that meeting, many arguments were adduced against the clause, and much was said very eloquently in its favour. Some who have distinguished themselves as opponents of Church-rates were yet unwilling that a recommendation should issue from the Baptist Union, calling on the Ministers and members of our churches, uniformly to resist payment. Some were averse to this from principle, and some from considerations of expediency. At length, the question being put from the chair, the omission of the clause was carried by a small majority, the numbers of those who voted being, we believe, 52 for the clause, and 56 against it. The whole discussion was carried on with great candour and good temper.

It was to these facts that J. B. Brown,

Esq., L.L.D., the Treasurer of the Protestant Society for the Protection of Religious Liberty, adverted, at the meeting of that institution at which the Duke of Sussex presided, in the following terms.

"I have now arrived at the conclusion of the observations I intended to offer, with the exception of one solitary question, and that brings me back to the Church-rates. I know that upon that Dissenters have been goaded almost beyond endurance, still I trust they will pursue the right and proper course. Let them remember that it is their bounden duty to attend all meetings for the imposition of Church-rates, and vote whether the rate be imposed or not. I shall not conceal from you, however, for I would fail in the discharge of my duty if I did, that there is another and important question still pending in the Court of Queen's Bench. I mean, the question if whether after the parish vestry has refused the rate, the churchwarden has not the power to enforce it. I should be deceiving you, if at the same time I did not state that the same question was submitted to me eight or ten years ago, and after diligent investigations, I gave my opinion that by the law, as it now stands, the churchwardens have the power. I say it is monstrous that it should be so; the Court of Queen's Bench will no doubt do its duty, but if its decision be what I anticipate, then I say, it will be high time for the people to be up and stirring themselves, to prevent the archdeacon from having the power to compel a churchwarden to lay a rate, under the penalty of being sent to prison if he refuse. But I earnestly impress upon you, whatever is done in opposition to Church-rates, let it be done firmly and prudently, but in no one instance by violating the law. On that take a word of advice from a lawyer; I believe that many excellent and intelligent persons had very nearly involved themselves in great difficulties, by not knowing the precise state of the law; and I rejoice exceedingly on finding that at another meeting a resolution which, had it passed, would have been illegal, was prevented by the opposition of an excellent friend of mine, now on this platform. I venture not to touch the question, whether you should or should not pay Church-rates. I, as a lawyer, have always complied with the law so long as it is established. But I blame no man who does not entertain the same views, who thinks it more becoming the gospel to protest against and resist the payment of Church-rates, even to fine and imprisonment. On that I do not judge my brother. But though an individual may take such a course, yet, let me tell you, that if any two or more persons enter into a combination not to pay a Church-rate, that mo-

ment has an offence been committed which is indictable, and, if the case be brought before a jury, the judge, even a Protestant Dissenter, so long as he regards the law of which he is the minister, is bound to tell the jury that an offence has been committed, which subjects the party to fine and imprisonment. I have deemed it my duty to lay the cause before you, lest parties should render themselves amenable to justice, by violating the law of which they are ignorant. I am sure that the Dissenters will not disappoint the expectations we have formed of them. If they go on in the course which we have recommended, victory is certain, and, I believe, at no distant period."

Dr. Price and others who coincided with him were, we believe, quite aware that had the resolution been carried they would have been exposed to prosecution; but, regarding the case as one of principle, they were willing to abide the legal consequences of the course which they deemed it right to pursue.

WESLEYAN MISSIONARY SOCIETY.

The Annual Meeting of this Society was held in Exeter Hall, April 29th, J. P. Plumptre, Esq., M.P., in the chair. The Report stated that the principal or central stations occupied by the society, in the various parts of the world, are about 215; the missionaries are 341; besides catechists, &c., of whom about 300 are employed at a moderate salary, and 3336 gratuitously. The total number of communicants on the mission stations is 68,808, an increase of 801. The scholars in the mission schools are 50,000. Forty-three persons (including wives of missionaries) have been sent out since the last anniversary, and twelve have returned. Six missionaries have died, and eleven wives. The total income of the year, including that which is casual and occasional, may be stated at £84,218, and the total expenditure £100,077, balance against the society, £15,859.

CHURCH MISSIONARY SOCIETY.

The Annual Meeting of this Society was held on the thirtieth of April, in Exeter Hall. The Earl of Chichester presided. The Report stated, that the expenditure of the past year had very far exceeded the income:—

Income . . .	£71,306 19 8
Expenditure . .	91,453 0 1

A very serious amount of expenditure in the West Indies had been occasioned by the solicitude of the Committee to render the agency of the Society as effective as possible in the great crisis of the transition

from a state of slavery to a state of freedom. In pursuance of this design, no fewer than forty individuals, including females, went out from the Society to the West Indies within the last five years. The cost, too, of buildings, as well for the school-houses, aided by parliamentary grants, as those for other purposes, had exceeded the estimated amount. Several remittances which in regular course belonged to the year, had, however, been received since the 31st of March, and these amounted to more than the sum deficient.

LONDON MISSIONARY SOCIETY.

Sir Culling Eardley Smith took the chair at the Annual Meeting of this Society, on the 9th of May, in Exeter Hall.

"The following is the number of missionary stations and out-stations belonging to the Society in different parts of the world, Missionaries labouring at the same, &c. &c,

	Stations, and Out-stations.	Misssrs.	Assistants, Natives, &c
South Seas . . .	138	30	130
Ultra Ganges . .	5	9	4
East Indies . . .	316	63	219
Russia	2	2	2
Mediterranean . .	1	1	—
South Africa, and African Islands . .	50	31	33
West Indies . . .	41	19	20
	554	151	421

The Directors had sent forth, during the past year, to various parts of the world, missionaries with their families, amounting, exclusive of their children, to thirty individuals.

"The number of churches was 101, communicants 6,287, and scholars 41,792; being an increase on the year 1838, of 8 churches, 940 communicants, 4,818 scholars.

"In relation to the funds, the Directors had to report, that the amount of legacies received during the year had been £6,455, 2s.; the contributions for the ordinary and special objects of the Society had been £59,035, 8s. 5d.; making, with the legacies, a total of £65,490, 10s. 5d. The expenditure of the year had been £75,855, 17s. 11d. being an excess beyond the income of the past year of £10,365, 7s. 6d."

BRITISH AND FOREIGN BIBLE SOCIETY.

The Thirty-fifth Anniversary of this institution was held on Wednesday, the 1st of May, in Exeter Hall. The Rev. A. Brandram read the Report, which was very voluminous. It spoke of much success, notwithstanding the continued difficulties thrown in its way by enemies, particularly emissaries of Popery; but stated that there was a

growing and almost universal desire for the Scriptures. It stated, that a Ladies' Association had been formed at Windsor, of which her Majesty had consented to become the Patroness. 125 new societies had been formed. The receipts of the past year amounted to £105,255, 2s. 11d., an increase of £8,015, 1s. The payments to £106,509, 16s. 4d., an increase of £15,329, 11s. 5d. The issue of Bibles and Testaments, 658,068, an increase of 63,670.

SUNDAY SCHOOL UNION.

The annual meeting of this institution was held in the large room, Exeter-hall, on the 2nd of May, Mr. Sheriff Wood in the chair. The Chairman said in early life he was a Sunday-school teacher.—Mr. Watson read the Report. Sixteen grants had been made in aid of erecting Society school-rooms. Mr. Wilson, the travelling agent, had from domestic circumstances been compelled to resign his office. The number of Sunday-school lending libraries granted this year had been 108. The loss the society had sustained by those grants amounted to £890. The sales at the depository during the past year amounted to £8,914, 12s. 7½d. The donations had fallen short of the preceding year. It was proposed that the first regulation of the Union should be altered, and that it should for the future stand as follows:—"This Union shall consist of the ministers and teachers of those Sunday-schools within a circle of five miles from the General Post-office, who have subscribed during the preceding year, ending the 31st March, not less than 4s. per annum, to either of the four auxiliaries in London, or their branches, together with subscribers to this Union of 10s. 6d. per annum and upwards. A donation of ten guineas to the Society shall constitute the donor a member for life. Subscribers shall be entitled to purchase books at the reduced prices." The Committee recommend to Sunday-school teachers an increased attention to their elder scholars. This subject was adverted to in several of the Reports received from the country Unions. The total receipts of the Society were £2,018, 3s. 2d.; the expenditure, £1,319, 10s. 4d., leaving a balance in hand of £698, 12s. 10d., subject to the payment of nine grants voted last year in aid of building Sunday-schools, amounting to £302, but not yet claimed.

RELIGIOUS TRACT SOCIETY.

The Fortieth Anniversary of this Institution was held in Exeter Hall, on Friday evening, the 3rd of May. SAMUEL HOARE, Esq., the Treasurer, presided.

The Report was read by Mr. W. JONES, the Travelling Secretary, of which the following is a brief summary:—

In carrying on the Foreign Operations of the Society, the Committee have directed their attention to Japan, China, Singapore, Java, Burmah, Asam, India, Ceylon, Australia, New Zealand, the South Sea Islands, South Africa, West Africa, St. Helena, Madagascar, Mauritius, Spanish America, Bahamas, West Indies, North-west America, British North America, Labrador, France, Switzerland, Belgium, Holland, Spain, Portugal, Italy, Germany, Prussia, Norway, Sweden, Russia, and Malta and other places in the Mediterranean.

In detailing the Domestic Proceedings of the Institution, the Committee refer to their new periodical, the "Christian Spectator," and express a hope that it will be extensively supported by all the friends of the Society.

The reduction of one-sixth in the price of the Society's tracts, announced in last report, has been followed by a considerable increase in their circulation, compared with the issues of the previous year, to the extent of 1,353,787.

The grants to Scotland have amounted to 63,688 publications and children's books, and ten circulating libraries; to Wales, 27,080 publications, and several libraries; to Ireland, 367,347 tracts, and 32 Sunday-school, parochial, and congregational libraries.

The following are other General Grants made for home circulation:—

British Emigrants	47,757
Soldiers, Sailors, Bargemen, etc.	146,121
Foreigners in England	10,200
Sabbath day circulation	150,000
Home Missionary Agents	94,012
District Visiting and Christian Instruction Societies, City and Town Missions.	364,328
Prisons	15,780
Workhouses & Union-houses	9,650
Fairs and Races	221,500
Hospitals	3,025
Railway-men	14,080
Hop-pickers	17,270
For distribution on special occasions, including the Co- ronation of Her Majesty	34,000
Miscellaneous Grants	729,119
	<hr/>
	1,856,842

The number of Libraries granted in the year amounts to 432, of the value of £1,163, 17s. 6d.; namely,

For Foreign Countries	24
For Day and Sunday Schools	208
For Union and Workhouses	21
For Emigrant Vessels, the Army and Navy, Prisons, &c. . . .	179

These various grants of publications and libraries have amounted to £2,957 13s. 7d.

The New Publications which have been printed amount to two hundred and eleven.

The Publications issued from the Depository during the year, amount to eighteen millions forty-two thousand five hundred and thirty-nine, being an increase on the preceding year of two millions one hundred and two thousand nine hundred and seventy-two; making the total circulation of the Society, in about eighty-five languages, including the issues of foreign societies assisted by this institution, to exceed two hundred and ninety-three millions.

The state of the Funds is as follows:—

Collection at Thirty-ninth Anniversary, and Ground Rents given to Society	£133	5	6
Contributions from Auxiliaries	2,108	2	6
Donations and Life Subscriptions	874	19	8
Annual Subscriptions	2,097	2	0
Christmas Collecting Cards	268	16	6

The total Benevolent Income of the year, deducting only the collector's poundage, but free from all other charges and expenses whatever	5,482	6	2
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Gratuitous Issues in money, paper, publications, and libraries	7,740	4	3
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Being an excess beyond the total Benevolent Income of the Society, of	2,257	18	1
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Legacies received during the year	429	19	6
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The Committee report, with feelings of great satisfaction, that although the reduction made in the prices of the Society's tracts must have amounted to nearly £1,500 in the year, yet the sum received for sales has been £50,447 1s. 4d., being an increase on the preceding year, of £1,162, 12s. 11d.

Total Receipts of the Society,—
£62,219, 7s. 3d.

PROTESTANT SOCIETY FOR THE PROTECTION OF CIVIL AND RELIGIOUS LIBERTY.

The Twenty-seventh Annual Meeting of this Society, to which dissenters are so deeply indebted for the privileges they now enjoy, was held at the London Tavern, Bishopsgate-street, on Saturday, the 11th of May. The critical state of public affairs, the presence of the Duke of Sussex, and the spirited addresses which His Royal High-

ness delivered from the chair, rendered it a remarkably animated and important meeting.

John Wilks Esq., the Secretary, read the following Report:—

"This committee, on a review of the great principles of religious freedom which their Society was founded to inculcate and uphold, and of the successful results that have attended their labours during the memorable and eventful period of the last twenty-eight years, feel unabated attachment to the cause they have cordially cherished, and conscientious delight at the many and important benefits to Dissenters and the community which have been obtained and bestowed; and that especially in Parliamentary affairs they have not only averted many threatening and injurious procedures, and co-operated with the respectable and zealous Deputies of the London congregations, in effecting the repeal of the Test and Corporation Acts, towards which they contributed one thousand pounds, but have originated the measures for procuring a civil national Registry of Births, Marriages, and Deaths—of relieving Dissenters from Sunday tolls—of exempting places of worship from Church and Poor-rates—of entitling the poor in workhouses to the attendance of their own religious instructors, and of securing freedom of worship on Sundays for apprenticed negroes when their slavery was swept happily away.

"That whilst this committee advert with grateful and exhilarating satisfaction to the increased diffusion of knowledge respecting the vast importance of religious equality and the rights of conscience, to a soul-cheering spread of liberal sentiments, and to many signal triumphs over prejudice and local oppressions, they cannot but perceive that there remain many enormous evils undressed; that there is abroad a bigoted High Church and intolerant spirit breathing threatenings and kindling strife, and that from the new establishments of the "Christian Influence Society," and of the "Lay Union in defence of the Church," motives are presented which require their unslumbering vigilance, and which should induce all friends to liberty, of every denomination, to increasing union, watchfulness, and zeal.

"That these convictions have been confirmed, and augmented by the experience of this committee within the past year, during which they have been induced to offer prizes of one hundred guineas and twenty-five guineas for the best and second-best essays replying to the lectures of Dr. Chalmers, and demonstrating the unscriptural nature and evil effects of an alliance between the Church and the State, and which now await the final decision of the Rev. Dr. Pye

Smith, the Rev. Dr. Thomas Raffles, and Mr. William Tooke, who kindly undertook to adjudicate the prizes, as well as by the unprecedented number of seventy-one applications which they have received for advice and assistance from the counties of Berks, Buckingham, Cambridge, Dorset, Essex, Gloucester, Hants, Hereford, Kent, Lancashire, Lincoln, Middlesex, Monmouth, Norfolk, Northampton, Suffolk, Sussex, Somerset, and Wilts, in England; and from those of Brecknock, Carmarthen, Carnarvon, Glamorgan, Montgomery, and Pembroke, in North and South Wales; as to Church-rates, as to the tolls improperly demanded, as to poor-rates illegally imposed, as to refusals to bury the children of Dissenters and to marry Baptists, as to proceedings in ecclesiastical courts, as to inscriptions on tombstones, as to encroachments on the trust property of Dissenters, as to the exclusion of Dissenting ministers from work-houses, as to prosecutions instituted against Dissenters from vindictive and intolerant motives, as to out-of-door preaching, as to abuses under the Registration and Marriage Acts recently passed, and as to most cruel and outrageous prosecutions and riots, instigated by Tories and Churchmen, by clergymen, magistrates, and persons of yet higher rank; and which all have demonstrated the necessity and usefulness of their Institution to protect the conscientious and the devout, who, peculiarly in rural districts, would else become victims to ignorance, bigotry, and power; and have proved that even in these days toleration is but imperfectly enjoyed, and that established superstition and selfishness pant to re-assume an harsh and extortionate domination throughout the land.

"That pressed upon by demonstrations so exigent and undoubted, this committee considered with unusual interest the various objects that require immediate and careful

attention; and would anew, and fervently impress on the Society the necessity for prompt, combined, and energetic exertions for—the abolition of the Church-rate; the religious education of the people, on just and liberal principles; the protection of pious and dissenting poor in workhouses; the exemption of Dissenters from the oppression of the ecclesiastical courts. And for the prevention—of a new establishment of chaplains in union poor-houses; of a church extension in Scotland from the public revenue; of grants for new churches in England; of the misappropriation to Episcopalians, in Canada, of the national lands; and of new Episcopalian sees in our colonial possessions; as well as for the complete and final removal of the wrongs and grievances so often enumerated, and by which Dissenters are prejudiced and debased, and of which they have long, unavailingly, but most justly complained.

"That while the committee are deeply convinced of the importance of these objects, and do not under-rate the obstacles by which prejudice and interest and party feeling obstruct their attainment, they contemplate these obstacles without the tremblings of dismay, and amid the inspirations of hope; and express their convictions that, if the vast, and influential, and enlightened population, who wish well to their cause, will but better understand, or will more manfully avow, and more widely diffuse those great principles, which, in the recent lectures of Dr. Wardlaw, have been scripturally and irresistibly maintained, then their victory will not depend on parliamentary advocates, nor their expectations fluctuate with party and political changes; but that public opinion will prepare the way for that permanent triumph of religious freedom and truth, by which peace and piety will be ever promoted, and at which wisdom and benevolence will rejoice."

CORRESPONDENCE.

DISSENT IN GENEVA.

To the Editor of the Baptist Magazine.

Cumberwell, May 20th, 1839.

DEAR SIR,—Will you allow me to commend to the kind attention of your readers a subject, which, whilst it is peculiarly interesting to myself, cannot, I trust, fail at the same time to awaken the sympathies of all those who are sincerely attached to the principles of your periodical, and to the cause which it advocates.

Early in the year 1829, some faithful

Christians at Berne, seeing that it was their duty no longer to hold sacramental communion with the national establishment, separated from it and formed a small church. As soon as this step was known to have taken place, the government (at that time altogether aristocratical) took measures to crush the infant church. All the members, who were citizens of the canton, were ordered to retire within the limits of their respective parishes; those who belonged to other states, were compelled to leave the territory of Berne, and two or three of the leading members were formally banished

from its frontiers, until they should have recanted their supposed error. Mr. Charles de Rodt was one of them: as he belonged to an old aristocratic family, his case occasioned no small trouble to the narrow-minded rulers, the more so, because both as a civil and a military officer, he had always displayed talents of no ordinary degree. He could not be gained over by the private persuasions of friendship and personal esteem. He firmly and openly refused to keep silence on the principles of dissent: a harsh imprisonment of several weeks was not able to shake his noble resolution; and, at last, he also was banished, and thus compelled, for conscience sake, to give up his prospects, and suddenly to leave his home—apparently for ever. The female members of the church, however, for the most part, escaped the persecution, and notwithstanding their small number, courageously clung to each other, being from time to time cheered by the visit of some dissenting minister from the neighbouring Pays de Vaud, or by the letters of their dispersed brethren. Two years after the persecution had broken out, a revolution took place, in consequence of which the aristocratical government was dissolved, and gave way to a democratical constitution, which entirely altered the aspect of public affairs. A few weeks before the old rulers laid down their power, they privately permitted Mr. de Rodt to visit his native place; but it was left to the new government openly to rescind the unjust sentence which had been passed upon him and his fellow-sufferers. In accordance with the letter (and the spirit) of the new constitution, religious dissent then began to be tolerated, although it has never yet been recognised by law. In his exile, Mr. de Rodt, having determined to devote his life to the ministry of the gospel, commenced the study of divinity under the auspices of Dr. Malan, at Geneva, and afterwards pursued it at Montbéliard, in France, where he united with it unceasing active labours in the cause of Christ. He then came over to this country, and after having been baptized, was set apart for his work in the presence of the Rev. Dr. Cox and several other ministers. In June, 1833, he returned to Berne, as the pastor of the church. This was just the period in which I, also, was brought under those convictions, which finally, after a long and painful struggle, determined me to leave the national church. But so powerful were the prejudices which I had imbibed against dissent, and so great the opprobrium which attached to it, that for a long time I fancied it to be my duty not to join the brethren who had separated from the establishment, nor even to have much private intercourse with them. At last, however, I had just ventured to express a wish to unite with

the church, when I was unexpectedly led to Greece, by circumstances in which God's finger appeared too plainly to be mistaken. Under Mr. de Rodt's care, the church was abundantly blessed by God. His unaffected humility, his great simplicity and untiring zeal, prompted him to continual and self-denying exertions. Several churches, much more numerous than that in the town, were soon formed in the country, and greatly augmented the labours of the pastor. As early as 1833 he commenced to instruct some young men, with a view to prepare them, in some measure, for ministerial labours. Several of the evangelists thus formed by him were subsequently made instrumental in the conversion of many sinners, not without exposing themselves to various sufferings and persecutions. At present, there are seven young men under such a course of instruction. The plan adopted by Mr. de Rodt is, that they should work at their trade for several hours in the day, and, during the remainder of their time pursue their studies, which, in consequence of the removal of an excellent teacher, formerly employed by him, are now exclusively directed by Mr. de R. himself. One day in the week, however, is entirely devoted to study. It is obvious, that such a plan* is the most economical that can possibly be devised, and that it is an effective one, has been proved over and over again, by the work of the Holy Spirit crowning the labours of these humble evangelists.

During my stay in Greece, Mr. de Rodt constantly cherished the wish that I might at last come over and help him, whilst his younger brother (who is a Missionary in Calcutta) repeatedly urged me to share his labours in India. Independently of other decisive circumstances, the peculiar preparation for the missionary work, which I was providentially called upon to go through in Greece, determined me in favour of the heathen; but I feel for my native country, and for my brethren there, who are manfully (although in humble obscurity) defending the truth of the Gospel, in its simplicity and purity, under difficulties which can hardly be realized in this land of toleration and freedom. I therefore am anxious to avail myself of this opportunity for inserting the following passage of a letter, which I have lately received from Mr. de Rodt: "Please to make our mutual friend (J. G. Esq.) acquainted with the state of our school. I stand in need of assistance, and of an assistance which our poor churches cannot possibly afford alone. Two hundred Swiss francs (£12) are all what I at present possess for the support of seven promising young

* For further particulars respecting it, I may refer the reader to the Baptist Magazine for October, 1837, pp. 449—451.

men; and it would be a great pity if their course of studies were to be interrupted now, when it has already proceeded so far. I trust the Lord will prevent this, and open the hearts of the brethren, for it is his glory and his kingdom which we endeavour to promote. Please to recommend the school wherever you can."

I need only add, that Mr. de Rodt is personally a Baptist, but that a great proportion of the members belonging to the churches over which he presides are pædobaptists, the opposition to dissent being so powerful, so universal, and of so acrimonious a nature, that those who have left the national establishment neither have sufficient leisure, nor feel any disposition to enter into controversy with each other, but consider it to be at once their duty and their wisdom to merge all minor discrepancies in the important points of union which connect them all together.

If you will kindly receive this appeal into your periodical, you will undoubtedly promote the cause of Christ in my beloved native country, and by thus supplying my own deficiency, you will very greatly oblige,

Dear Sir, your obedient

J. WENGER.

P.S.—Contributions to the above-mentioned object will be thankfully received by the Rev. Dr. Cox, Hackney, and by the Rev. J. Dyer, 6, Fen Court, Fenchurch Street.

DENOMINATIONAL BUILDINGS IN THE METROPOLIS.

To the Editor of the Baptist Magazine.

DEAR SIR,—Some of your readers may be anxious to know whether any proceedings are taken in furtherance of the Denominational Chapel and Premises recommended in the Circular Letter of the London Association. Those who were not present at the late Missionary Meetings in London will be gratified to hear, that on Friday morning, May 3rd, a few friends favourable to the undertaking, were invited to breakfast together; and so great was the interest taken in the project, that a considerably larger number attended than was expected; so much so, that we were obliged to lengthen the tables, and to throw two rooms into one, to accommodate the company. The writer of the circular letter was called to occupy the chair, and to state the object of the meeting; after which, a benevolent individual, to whom the denomination has been often indebted for substantial proofs of his regard, remarked that he had for some time contemplated a plan for securing better accommodation for conducting the affairs of our public institutions, and had made some pecuniary provision towards that object;

but, though he had no decided objection to a central chapel for the use of our public meetings, he feared that by attempting so large a project, we should fail in securing what lay within our reach. Other speakers warmly advocated the entire plan—that the Chapel as well as Missionary Rooms was greatly needed—that the expansive character of the design was its recommendation, since it would command a wider and more cheerful response in its favour—that the denomination was fully equal to the undertaking, if its resources were drawn forth by a sufficiently energetic and unanimous appeal. It was finally agreed, that the plan, in its entirety, should be presented to the public; but that, on account of the great inconvenience at present felt at Fen Court, the Missionary premises should take the priority in point of erection. The matter was then referred back to the Association; but that body, not considering themselves the most suitable for carrying on the undertaking, a separate Committee, composed of individuals from all the institutions connected with the Baptist denomination in London, is now in the course of formation; but as this appointment cannot take place until after the time when this Magazine will of necessity be printed, the preceding account is submitted to your readers, in place of more full official details which the Secretary will hereafter furnish.

I am, dear Sir,

Yours truly,

J. H.

May 25, 1839.

EDITORIAL POSTSCRIPT.

Public events of great importance, and intimately connected with the contemplated enactments on behalf of the oppressed classes in Jamaica (see page 269) have taken place during the past month; but in the present state of our columns, we can only refer our readers to the Eclectic Review, the Patriot, and the Christian Advocate, respecting them.

A letter from the Rev. G. Aveline has been received, from which it appears that he and Mrs. Aveline arrived at Graham's Town on the 29th of December, just fourteen weeks after their embarkation at Gravesend, "after a voyage and journey as safe and favourable as could well be the lot of travellers by land or by sea."

The Moira arrived at Calcutta with Mr. and Mrs. Parsons, and with Mr. and Mrs. Wilkinson of the General Baptist Society, early in March.

Mrs. Lawson, widow of the late Rev. John Lawson, of Calcutta, died in that city, on the 28th of February.

THE

MISSIONARY HERALD.

Subscriptions and Donations in aid of the Funds of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H.D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-press, Calcutta, by the Rev. James Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, U. S., by W. Colgate, Esq.

FORTY-SEVENTH ANNIVERSARY SERVICES OF THE BAPTIST MISSIONARY SOCIETY.

In the Services of our recent Anniversary, the friends and supporters of the Mission have had renewed cause for devout thankfulness, not only on account of the general aspect of its increasing operations abroad, but also on account of the tone, and spirit, and number of its friends at home. God has been doing great things for us and by us, whereof we are indeed glad; and He has given us great pleasure, on this occasion, in reviewing the past history and present proceedings of our Society. "Not unto us, O Lord, not unto us, but unto thy name be all the praise, for thy mercy and thy truth's sake."

On SABBATH, April 28,

Sermons were preached and collections made in most of the chapels of the Denomination in and around London. Those of the collections which may have been paid in at the time this article goes to press, will be found inserted in the List of Contributions given in our present Number. Our friends will be gratified by observing that the amount, generally speaking, is more than in former years.

TUESDAY, April 30.

An open Committee was held at the Mission-house, which was attended by a greater number of ministering brethren from the country than we remember to have seen on any previous occasion of the kind. The meeting having been opened with prayer, by the Rev. William Brock, of Norwich, our venerable friend, James Lomax, Esq., of Nottingham, was called to the chair; and the Secretary proceeded, as usual, to read the principal minutes of the Committee since the last Anniversary.

WEDNESDAY, May 1.

Surrey Chapel.

After singing, the Rev. John Jackson, of Bath, read the Scriptures, and engaged in prayer. The Rev. Thomas Roberts, of Bristol, preached an elaborate and valuable sermon, to a numerous and attentive auditory, from the 1st, 2nd, and 3rd verses of the 20th chapter of the Revelations. The Rev. John Hunt, of Union Chapel, Brixton-hill, closed with prayer. The collection amounted to 61*l.* 17*s.* 4*d.*

THE FORTY-SEVENTH ANNIVERSARY OF THE BAPTIST MISSIONARY SOCIETY,

Was held in Finsbury Chapel, on Thursday, May 2. The attendance was larger than we ever remember to have witnessed.

W. B. GURNEY, Esq., having taken the chair, the services were commenced by singing and prayer.

The CHAIRMAN then rose and said,—By the kind providence of God we are permitted to hold the Forty-seventh Anniversary of this Society. Those who formed it were strong in faith, or they would never have founded it on resources so small, or on a plan that contemplated the conversion of the world. The whole progress of the Society has been in faith; and I cannot help thinking that the history of this Society may furnish a lesson to those of the old-fashioned school who favoured the principle of accumulation. Its conductors, without ever having possessed a shilling of funded property, have entered doors as Providence successively opened them, feeling that while they were doing the Lord's work, he to whom belonged the silver and the gold would so influence the hearts of his servants that the expenses should be defrayed; and your attention this day will be directed to the successful issue of an attempt which was considered by some as chimerical, in the impoverished state of the Society's funds. I refer to the effort made to raise funds for sending out ten additional missionaries to India. You will hear to-day that a larger sum than was solicited has been obtained; and that the general funds, instead of being diminished, as was predicted, are increased 3,000*l.*: thus again exemplifying that which previous dispensations have shown us, that if we attempt great things in the strength of the Lord, he will second us; and that it is not by our efforts, but our stagnation arising from the weakness of our faith, our Society is endangered. Your attention will be directed to the other branches of our Mission; and oh! what an interest must the state and the members of our Western churches create! When our Mission was formed it was in a land of slaves; the missionary was the friend of the oppressed;—Christianity and slavery were found to be incompatible, and slavery has fallen, and now our 20,000 church members in that land have risen to the dignity of freemen. The Report will present the leading features of our various stations. You will learn that, notwithstanding the increase of the funds, there is still a deficiency; but, if we feel that the Lord is working with us, I have no fear that, with the additional agency to which the Report will allude, the necessary funds will be raised.

The Rev. JOHN DYER then read the Report. It stated that the dispensations of Divine Providence had continued to retard that increase of agency at Calcutta which the varied and extending operations in progress in and around that city so much required. The translation of the Scriptures into various languages was steadily

advancing. The labours of the missionaries in other parts of the East Indies had been greatly blessed. The schools were well attended. The Committee had the satisfaction of reporting continued progress in the Ceylon Mission. From the West Indies, the usual annual return from the respective churches, made to the recent Association, showed that, amidst all the scenes of secular excitement which had recently occurred, the work of God continued to advance in a very encouraging degree. A net increase of 2,617 had taken place in the number of members, which was now 21,337. The inquirers were scarcely less numerous, amounting to 20,919. A large increase was also reported in the number of pupils receiving instruction in the schools in connexion with the Mission. The day-schools contained 5,413, the evening schools 577, and 10,127 were taught on the Sabbath, making a total of 16,117, being 5,214 beyond the number last reported. As a further proof of the rapid growth of those habits and feelings which, under God, were the best security for the social welfare of a community, it might be added that the missionaries had solemnised 1,942 marriages during the last year. Since the last Annual Meeting four missionaries had embarked for the East. To the West Indies none had been sent; but it was hoped that reinforcements would be speedily furnished to Jamaica, New Providence, and Honduras. The appeal by Mr. W. H. Pearce for the means of engaging and sending out ten additional missionaries had been favoured with complete success. The receipts applicable to the general purposes of the Mission, which formed the true criterion of its financial progress, had been 16,223*l.* 10*s.* 11*d.*, being an advance of about 4,000*l.* on the amount reported at the last Anniversary. If to this sum were added what has been received for translations, schools, and other minor objects, including contributions for sending new missionaries to India, and towards the removal of the debt, it would form an aggregate of 22,411*l.* 4*s.* 6*d.*, an amount considerably beyond the income of any previous year. At the commencement of the year the Society was burdened with a debt of nearly 4,000*l.*; that amount was subsequently lessened by donations for that special purpose, amounting to 2,673*l.* There were also bills accepted from abroad, which, when due, would absorb nearly 3,000*l.* of the resources of the new year.

The Rev. C. ANDERSON, of Edinburgh, rose to move,

"That the Report be adopted; and that, while this Meeting bows with submission to the dispen-

sations of Providence, 'in removing valuable missionaries from the scene of their labours, it rejoices in the continued proofs of his care and kindness."

When casting an eye over the world at large, the nations were seen to be groaning under the burdens of different systems of error and superstition, though while listening to the sermon delivered last evening, the mind was cheered by the prospect of that glorious period when there should be but one Lord over all the earth, and his name one. The prospect was indeed most animating, but much remained to be done, before it could be realised. In dealing however with all false systems, it appears to be of essential moment to distinguish between the systems themselves and their adherents. The system must be hated, while it is incumbent upon us to pity and pray for its victims. One of these, Mohammedanism, was described last night as being politically on the wane, and so it certainly was. But the votaries of that system had been too much overlooked or neglected by all sections of the Christian church. In the minds of many there seemed to be, in relation to these people, a feeling amounting almost to despair. Mohammedans, as such, have been long vilified, or treated with cold indifference, as almost unconvertible subjects. The feeling has been very similar to that which has been long indulged towards the poor, long scattered Jews. With regard to Ishmael it is true, "his hand was against every man and every man's hand was against him," but it was well for his posterity that Abraham had interceded with God—"Oh that Ishmael," said he, "might live before thee;" and what was the reply? God said, "I have heard thee concerning Ishmael." The seed of the promise indeed was to be found in Isaac, but still Ishmael was to be remembered, sooner or later, before God. Twelve princes were to spring from him, and these became twelve tribes, as did the sons of Jacob. He was to become a great nation, and he did. The Mohammedan tribes fought with each other as did Israel and Judah; but Kedar and Nebaioth remained as true to their false faith, as did Judah and Benjamin to the truth of God. And it is a remarkable circumstance that as the Messiah sprang out of Judah, so the false prophet rose out of Kedar or Nebaioth. Mohammed, therefore, becoming the head of a great nation under the overruling hand of God, was not without his influence, for his armies bursting into Europe as well as Asia, he and his successors became the great image-breakers in the world. This singular and widely scattered people are at this moment in a most interesting position as to opinion. It is well known that they are divided into two great parties, but under each of these divisions there are various sects. One sect professes at least to believe or allow that Jesus is God. Another professes to believe that Mohammed himself will be judged by Jesus Christ, saying, that as Christ is appointed to be the universal judge, therefore Mohammed must stand before him. These were points of entrance which every Christian might well

ponder, as there was a peculiar mode of approach to every people, whether the Hindoo, Chinese, or Mohammedan. He had heard it said, indeed; even by Missionaries, that the Mohammedans were so bad or so sunk in lust and vice, that it was in vain to make any effort in their behalf. But never let us forget what God replied to Abraham—"I have heard thee," a mode of expression similar to that which he employed in answer to Solomon after the dedication of the temple, by which, in one moment, all the petitions of Solomon were turned into promises. He trusted that there would be a response to the address of the chairman as to enlarging the Mission, and that the period was not far distant when the Society would have the means of establishing a Mission to the disciples of the false prophet. Before sitting down, he would merely glance at two great fundamental truths with which he was desirous to have his own mind more and more impressed. The first was the universal triumph of pure and undefiled religion. Certainly the period was approaching when songs of "glory to the righteous one" would be heard from the ends of the earth, and when every nation would worship him from its place, even all the isles of the heathen; but he was afraid we were not sufficiently impressed with the glory and the certainty of this prospect; and but too many were content to leave their children to believe in it literally. Now what can such persons say respecting the faith of Abraham, distinguished as it was for disinterestedness as well as extent? He could see nothing in his day to warrant or encourage his belief; yet he believed according to that which was spoken, "so shall thy seed be." Nor when Christianity becomes universal will it resemble that of the present day; for never will it arrive at its greatest purity till it has reached its greatest extent. It was the interest therefore, as well as the duty of Christians, to strain after the propagation of their common faith—this was the path leading to incense and a pure offering being offered in every place under heaven. This very Mission owed almost every thing to such an idea. It swelled the bosom of its early founders. He might go over them all, but time admitted of reference to one only, and this should be Andrew Fuller. On one occasion when about to visit London at the time of the renewal of the East India Charter, I recollect his saying something to this effect—"Well, I must go up and wait upon our great men once more. No doubt, our Redeemer was 'born in a stable, and there was no room for him in the inn,' and perhaps some of them imagine his cause will always be small and despised—but he will one day be the 'Head of the heathen' as well as 'the Prince of the kings of the earth.'" Riding in company with him one day on the heights of Yorkshire, the same idea burst from him, when quoting that passage, "I will make thee to ride on the high places of the earth, and feed thee with the heritage of Jacob my chosen." The subject indeed was one by which his mind was animated to his dying day. Another point to

which he (Mr. A.) was anxious to allude was that of the pouring down of the Holy Spirit from on high. It was by the preaching of the Gospel that the world was to be evangelised. This was the sovereign appointment of God our Saviour, while the sword of the Spirit could be wielded only by the arm of conscious weakness. He had frequently thought that Peter must have seen but little aware of the import of the Saviour's remarkable words, "Ye shall receive power when the Holy Spirit is come upon you." The day arrived, and by a single expression 3,000 souls, first wounded by his preaching, were instantly healed. Oh! the rich and condescending grace of the Divine Spirit. The man who had acted as a coward and worse, was employed—nay, the tongue, that guilty tongue, with which he denied his holy Master, was the instrument. Nor was this all the effect produced—we labour for years to form the manners of Christians—but the entire multitude there, were of one heart and of one soul, neither said any of them that aught of the things he possessed was his own, and, in short, "great grace was upon them all." Reference had been made to the pecuniary affairs of the Society. There appeared to him a method by which abundance might be obtained, and in such a way that it would scarcely be known from whence it came, at least the individuals would not be known. It had long appeared to him that far more regard should be paid to that secrecy of which the Saviour spake, and with such solemnity. In the word of God, though aiding this cause was not to be denominated "almsgiving," what was there said respecting secrecy, was of extensive application. "Otherwise," said the Redeemer, "ye have no reward of your Father who is in heaven." Let then one, two, or three of our churches make a collection of 300*l.* or 400*l.*, which they are well able to do, and let there be no boasting when this is done; these handed to your treasurer, would appear of course in a single line, as congregational collections; and though nothing be said by any one, the example set must, ere long, rouse other churches to exertion; much valuable time as well as unnecessary labour would thus be saved, and the cause of God be supported in that mode which God specially approves. Nor let any one imagine that this will never be done. It is done already. He knew of one congregation that raised 400*l.* annually for Missionary purposes; another as much as 800*l.*; and a third had actually collected as much as 2,400*l.* last year. These were Presbyterian brethren. Then let us go and do likewise. He would not think that he had lived in vain could he only see our own churches coming forward, and devoting their energies to the cause of God, and acting fully up to their professed principles.

The Rev. T. ROBERTS, of Bristol, in seconding the motion, said, he was free to confess that he never addressed a public assembly with such mingled feelings of regret and satisfaction as he experienced on the present occasion. Differing as he did in opinion on the Serampore question from

many of the most distinguished members of the committee, he had for several years been prevented from taking any part in the proceedings of this Society; but notwithstanding that difference and that painful separation, he could truly say, that he had ever entertained the most cordial respect, and had ever endeavoured to cultivate the most sincere regard for his brethren, from whom he had unfortunately, though conscientiously, been compelled to differ. The pleasure he felt at thus being introduced to the Society was only equalled by the regret he had experienced at being so long away. He thanked the committee for having placed him in a situation by which he was enabled to shake hands with the chairman, as president of that meeting, and treasurer of the Society, over a sepulchre which they had mutually dug, and in which he hoped that all their differences would be entombed that day. Censured—doubly censured—be the man who from that time should ever, by any means, in any form, from any motive, or on any occasion, attempt to effect their resurrection. Although Christians were sometimes unhappily divided among themselves in the face of imperative obligation to mutual forbearance, yet he thought that little could be said for the Christianity of that man who was so little attached to Christian union as to hesitate to embrace every opportunity for promoting it. If any one community in the religious world was bound by the consistency of its profession to maintain unity to a greater extent than another, it was a Society formed for the propagation of the Gospel in the heathen world; its object was to unite man to man in common hope—to mould all nations of the earth into one family, and that family into one heart. At the dedication of the Temple, when the king was upon his throne, when the priests were at their respective stations, when the Levites were engaged in worship with their vocal and instrumental music, when the ten thousands of Israel were prostrate in the presence of God, when that service was at the height of its delighted harmony, then did the glory of God burst forth and fill the house of the Lord. The dispensation of the Spirit commenced with unity; the disciples were all, with one accord, in one place. Looking around him on the platform, he could not but feel most sensibly the absence of the many, the grave, but happy faces of so many of his reverend fathers and brothers with whom he had been so long associated in promoting the interests of this Society—Ryland, Birt, Kinghorn, Ivimey, and many valued coadjutors besides—and though mentioned last, not the least in importance, the excellent and liberal Bradley Wilson, had retired from the annual assemblies for ever. No—he must be allowed to correct himself—they had not retired from these assemblies, but only from their seat. They were with them to-day in recollection and in spirit. Cherished be the delightful thought, that the work of spreading the Gospel among the heathen whilst in this world, occupied a large share of their affections now. Encompassed with these

spirits of their brethren, and a cloud of witnesses besides, let his friends around him persevere in the great work of spreading the Gospel both at home and abroad, not merely as though they were conscious of the interest those departed worthies felt in the success of their labours, but as if they heard them addressing them *viva voce*, "Abound in the work of the Lord." Those men were now united with those from whom they differed upon earth—they now perfectly understood each other, and were of one mind. Heaven was the place to settle all disputes and to unite all hearts. If any thing at that moment could add to the pleasure which they were feeling before the throne of God, it would be a consciousness of the harmony of this Society to which they once belonged, as being a counterpart of that union in which themselves existed in heaven. Did he say the Society to which they once belonged? He had spoken unadvisedly—death could not destroy connexions formed beneath the shade of the Cross, and cemented by the blood of the Redeemer. Whenever those whom he was addressing arrived at the shores of Jordan, he prayed that the ark of the covenant which separated the waves before the camp of Israel might unite them with those who had gone over before, in the mutual participation of an undefiled and incorruptible inheritance before the throne of God, and in his unveiled presence for evermore. What a chasm did the lapse of a few years make in society—what mutations were accomplished by the hand of death! Such providences spoke aloud to those who remained, to those who had still the opportunity of attempting to save mankind; but more especially did these providences address those whose heads were covered by the blossoms of the grave. At the momentous period of dissolution, there was no one object on the face of the earth which would afford them more satisfaction than the recollection that they had contributed of their property, and devoted a portion of their time to the great work of saving men, and of restoring a revolted world to its righteous and its gracious Governor. Compared with those peaceful impressions all worldly glory failed. At that momentous period the heart would be animated and cheered with the expectation of hearing from the lip of its Lord and Master, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Their worldly concerns became criminal where they would neither allow leisure nor inclination to promote the eternal salvation of their fellow-men. Then it was that self-love degenerated into selfishness. Such a degraded being was deaf to the groans of the creation by which he was surrounded. If he were rich and covetous, and the light of benevolence were extinguished within him, the most unpleasant feelings arose in his mind when any appeal was made to his charity. Deaf to the voice of compassion, incapable of feeling its finest impulses, if at any time any thing could be wrung from him, how little was the amount bestowed! Mysterious indeed was that Providence which bestowed the power,

without the will to do good. The bay tree was green and flourishing, but its existence was of short duration; or like some barren mountain conspicuous indeed, but only burdening the earth with its weight, and chilling it with its shadow. If at any time such men, like the priest of old, stumbled over a spectacle of woe, like their brother the Levite, they hastened over the other side of the way. Listening to the Report which had been read, he could not but feel regret at hearing that the amount of their annual income was so small compared with that of other denominations. The Methodists during the past year had received upwards of 80,000*l.* independent of the splendid sum of 200,000*l.* which had been recently raised at the Centenary. The Church Missionary Society had received upwards of 70,000*l.*, the London Missionary Society was very little inferior to that; and although he was free to confess that for an obvious reason the Baptist Missionary Society could not expect their yearly income to equal those he had mentioned; nevertheless, he thought it ought to bear some fair proportion to them. What could be the cause of so great a disparity in their funds? It never could arise from any general idea of the inutility of Baptist Missionaries—that was impossible. This Society was among the earliest that sent the Gospel from this country to heathen lands. The first letters received from Dr. Carey and Mr. Thomas, after their arrival in India, were communicated to Dr. Ryland, Dr. Bogue, and Mr. Steven, who were then supplying the Tabernacle at Bristol. They immediately repaired to London to consider the duty of sending the Gospel to the heathen world, and from that circumstance the London Missionary Society arose. Since the commencement of the Baptist Missionary Society, they had been able to produce, through the aid of their Missionaries, as many oriental translations of the Scriptures as would meet the moral exigencies of nearly 100 millions of the heathen. Their Missionaries might be driven from their stations, but the Word of God by them deposited would abide for ever. That extensively-scattered and deeply-rooted seed would grow and thrive, smothering the pages of the Koran, and withering the Shastres of the Hindoo. The Baptist Missionaries, by presenting these translations to the Christian world, had prepared the way for the Missionaries of all other Societies. In addition to that, they had given them grammars, vocabularies, dictionaries, and lexicons, by which they could acquire a knowledge of the languages of distant nations, and thus enter on the field of labour prepared to cultivate it with greater efficiency, and in a shorter time, than if they had not been favoured with such means. The stations of this Society were scattered over the continent of India, and by its instrumentality thousands of children were brought under the influence of evangelical instruction. Christianity was thus growing with their growth. But if they turned their attention from the East to the West, what a prospect was there presented

to their view! Thousands of the sable-coloured population had received the word of life, and the Missions were in a state of unexampled prosperity. These things had been urged on the Christian world again and again, accompanied with the most affecting appeals for the want of money; but at this very time the annual income did not exceed one-fourth of the sum received by the other denominations to which he had just alluded. Was it possible that that small return arose from the criminal indifference of the denomination towards the salvation of the heathen? He greatly feared that, to a certain degree, that was the case. Let them beware of lukewarmness in the Saviour's cause, lest they exposed themselves to the treatment of those who were neither cold nor hot. The saints on earth possessed but one privilege more than the saints in heaven: the opportunity of spreading the Gospel among the children of men. It was that very circumstance which divided Apostolic inclination between heaven and earth. This Society had its trials as well as its triumphs. He was surprised to hear that the Committee of a certain Society had withdrawn their munificent donations in aid of the Baptist translations of the Scriptures in the heathen world. He could remember the time when that Committee coveted the literary toil of the Missionaries of this Society. "They have," said the reverend gentleman, "withdrawn their liberality—he it so—their money is in their pockets, and our consciences are in their right places. That Society could never have accurately known us, or they never would have supposed that they could purchase our principles. That must be our apology for them, or their apology for themselves. They withdrew their liberality, the tidings fled to America; like an electric shock it roused the energies of our transatlantic brethren, and we have received from them recently double the sum." The Society's Missionaries in the West Indies had been charged, and shamefully charged, with being the cause of the negroes' refusal to work upon the estates. But from whom did that cry proceed? Did it come from Lords Mulgrave, Sligo, or Sir Lionel Smith, all governors of Jamaica? On the contrary, they had borne honourable testimony to the Baptist missionaries. From whom, then, did it come? From the very men who, not long ago, sought the lives of their missionaries by charging them with being the authors of insurrection—from the advocates of slavery—from the foes of justice and humanity—from the friends of cruelty and oppression. Was their testimony to be received against ministers of religion whose whole lives attested their Christian principles? The plain matter of fact was, that the planters thought that after the negroes were emancipated, they could cause them to work on their estates for little or nothing: but in that they were mistaken. The planters, by censuring the missionaries, proved that they still clung to injustice and inhumanity as strongly as ever. What was the reason of the negroes' refusal to work? Did they ask for exorbitant

wages? No; a shilling a day was all they demanded for frying in a West India field. One shilling a day was thought exorbitant by these colossuses of liberality. There was not a pastor of a church upon that platform who, if any of his flock came to him, and asked for his best advice, would not willingly give it. That was all that the Baptist missionary had done. He was aware that some of the remarks he was then making were liable to be inserted in a Bristol paper in the West India interest, whose editor ought to possess letters patent for misrepresentation. He was aware that he (Mr. R.) had lost his character long ago with that paper, but he hoped never, never to be able to retrieve it. He was acquainted with many West India proprietors residing in this country—excellent men, who he was sure would act differently if they knew what they were doing; but the fact was, they were hoodwinked by the false representations of their attorneys and overseers. Those proprietors who had given the equitable wages demanded had declared that their estates had never done better than during the past year; and some who early calculated, through the gloomy prospect before them, that they should be compelled to sell their estates, were now contemplating the purchase of others. One gentleman, who owned an estate, said to one of his negroes (who was a carpenter, and a good tradesman) at the period of emancipation, "Well, you are now a freeman—are you disposed to continue on the estate?"—"Oh ess, massa, glad to continue wid you." "Well, then," said his master, "the only thing we have to talk about is terms?"—"Oh no, massa, no 'kasion we talk 'bout terms: you know you used to let me out to work for orders—you only give me what dem paid you, and me be satisfied." And there the conversation ended. With all the trials which the Society had endured, there was great room for thankfulness; and he had sometimes thought that the history of the Baptist Missionary Society would not only be an interesting but a very useful work. It would serve to preserve the memory of men whose names deserved to be had in everlasting remembrance. It would present the Society to the observation of posterity as the oak of the forest whose head had been dissevered by the blast of the hurricane, and the wreck of whose branches had been strewed around, but whose mighty trunk remained unshaken in the earth, and whose head still defied the fury of the elements and the rage of the storm. He trusted that the Society would continue its exertions until the world and the world's population bowed to the everlasting triumphs of sovereign mercy.

The resolution was put and agreed to.

The Rev. WILLIAM BROCK, of Norwich, on rising to move the next resolution, said that they all knew that there were some laws which were more honoured in the breach than in the observance; and the law laid down at the commencement of the meeting was one of them. He was exceedingly glad that the last speaker had not observed that law, for the latter part of

his speech was just what ought to be delivered on the resolution he (Mr. B.) held in his hand. The editor of the newspaper referred to by Mr. Roberts was not the only man in Bristol who could embellish things; for not only did Mr. R. offer all that could be said on the resolution intrusted to him (Mr. B.), but he also gave them the embellishments into the bargain. The resolution was—

“That this meeting especially recognises the goodness of God, in accomplishing the final termination of colonial bondage; and trusts that this auspicious event may be regarded as an earnest of the removal of all other impediments to the progress of scriptural truth throughout the world, and of the copious effusion of the Holy Spirit, to give efficiency to the instrumentality employed.”

He begged to suggest a trifling alteration in the resolution: he apprehended it was not quite true that “colonial bondage had been finally terminated;” and, therefore, he proposed that the words “negro slavery in the West Indies” should be substituted. That would be strictly true; and, with that alteration, he submitted the resolution. It did become them to recognise the hand of God in that which had been accomplished. It was too much to have been done apart from the power and mercy which belonged to the Almighty: there had been prejudices removed, and obstacles taken out of the way, for which, he was sure, they were indebted to God alone. Those who had marked the progress of the emancipation must recollect, at that moment, certain circumstances corroboratory of that remark. For example, who could remember the manner in which their missionaries were treated some years ago, and not feel the truth of what he said? They had been arrested, and their bureaux and desks ransacked, in order to find evidence against them; and he would like to ask if any man there would like his desk ransacked in any matter as to which he might be accused? Such a proceeding was perfectly in keeping with other parts of the conduct, and discovered the *animus* of the accusers of the missionaries; and it could be attributed to nothing but the providence of God that there was nothing found, on which even Jamaica prejudice could lay hold. He had it from Mr. Buxton that, when they had appointed that memorable committee, he felt at a loss to know where he could go for evidence to maintain his position; and then, again, by God’s interposition, he was furnished with what he desired. He could mention another circumstance. A gentleman had published a pamphlet on the subject—he could not recollect his name, but it began with a W;—this person called upon Mr. Buxton one morning at breakfast; he was so teased at the time, that he told him he could not attend to him; but, after the man went away, his daughter remarked that he seemed to have something new; the man was called back, and the pamphlet was the result of communications obtained from him. He need not multiply instances of God’s interposition in their favour; they could see that He had been, and still would be upon their side, and therefore they would not fear what man could do. When they

considered the efforts made in Jamaica to excite the negroes to rebellion, it furnished matter of great rejoicing that no insurrection had taken place. Why, the British peasantry would not have submitted to one-half of the oppressions under which the negroes had quietly suffered. He (Mr. B.) would not for one. It was, indeed, a great blessing to see peace prevailing where anarchy was desired; and prosperity abiding, notwithstanding all the wicked plots of their enemies: let them recognise in that the goodness of God. The termination of slavery in the West Indies proved what moral power could effect. The Government had been against them, the Parliament against them, Jamaica against them, but they had been victorious. There was a battle soon to be fought again about the West Indies, and it seemed it would be a desperate conflict. Unhappily even that great question of philanthropy was to be made a party question. But they would not permit vile partisanship to come and obstruct the great motion to be submitted to the House of Commons for carrying out the emancipation of the negroes. If the ministry went out, perhaps they might, they would bring them back again, and would rejoice in doing so on such a question as that: and they knew what they could do when their religion was stirred up within them, and when they were resolved to have no denial, in seeking the happiness of man. There was another point, and it illustrated what Christianity could do indirectly; for, as Robert Hall beautifully said, “there were blessings which Religion scatters by the way on her march to immortality.” Who would have heard of the horrors of slavery had it not been for that Mission? And whilst the oppressors of the negroes had been constant in the expression of their belief that the negroes were an inferior race of beings—mere goods and chattels—marketable commodities—whilst British nobles and senators, vile, degenerate sons of England, had bought and sold the bones and flesh of their black brethren, it had been the Baptist missionaries who first made it known that the negroes could think and feel as rational beings. When their missionaries went out to Jamaica there was the old red dragon, horrible and misshapen—

“If shape it might be called, that shape had none,
Distinguishable in member, joint, or limb;
Or substance might be called, that shadow seemed,
For each seemed either;) black it stood as night,
Fierce as ten furies, terrible as hell,
And shook a dreadful dart.”

But they waged war against him, and, like the youthful David, with the divinely-appointed missile they brought him down. And what they had effected in Jamaica was a model and encouragement for others. America could now see what a Christian people could do in knocking off the fetters of the slave, and she had now no cloak for her sin. She now saw the negroes standing free men, peaceful, happy, industrious, asking boldly, “Who made you lords over us?” America was forced to see all this,

but she contemplated it in a similar spirit to that in which Satan beheld the sun, and said,

"To thee I call,

But with no friendly voice, and add thy name,
O Sun! to tell thee how I hate thy beams
That bring to my remembrance from what state
I fell."

America hates to hear the voice of freedom, as it comes wafted on the breeze from the islands of the West. The slaveholders said that the apostle Paul was against the Abolitionists. He almost wondered that the spirit of the apostle did not come back again to give the lie to such a calumny,—that it did not spring into visible existence, and address the libeller thus: "I, Paul, advocate slavery! I who said, 'Owe no man any thing;'—'Whatsoever ye would that men should do unto you, do ye even so unto them!'" And then, with deeply indignant mien, he would add, "Thou shalt not bear false witness against thy neighbour."

The Rev. CHARLES J. MIDDLEDITCH, of Frome, seconded the resolution. He began his speech by referring to the mention in the Report of the death of several of their missionaries. It was their duty to be resigned to all the dispensations of Providence. They were in the habit of praying that God would send more labourers into his vineyard, and they were not only to offer their thanksgivings for receiving an answer to their prayers, but also to be prepared to sing the requiem of the dead who rested from their labours, and whose works followed them. He had read of a Theban general, who was mortally wounded at the battle of Leuctra: in the hour of his dying agonies he anxiously inquired, "Is my shield safe—is Thebes victorious?" His shield was presented to him, and he was informed of the defeat of the Spartans. "Then," said he, "my death is a glorious departure: tell me not I am childless—Leuctra and Marathon, the scenes of my triumphs, are my immortal children." He won the victory, but he could not share in the honours of the triumphant banquet. Let them remember that their friends who had fallen would live for ever in the full enjoyment of that blessed promise, "Be ye faithful unto death, and I will give unto you a crown of life." Mr. M. then referred to the manner in which colonial affairs had been generally managed, and remarked that it seemed as if the exercise of power there was necessarily attended by cruelty and oppression. The history of the colonies of Britain was written in letters of blood. Let them turn to America: where were the numerous hordes, he would ask, who by long possession, and the exercise of the pursuits of agriculture or of hunting, had acquired a title to the land which they inhabited? They had almost ceased to be, so that out of 10,000 or 12,000 only a few hundreds remained. Then let them think of the West India Islands,—where were their native inhabitants? The lust of power and pride of dominion had there exterminated a noble race of beings,—a race of beings fitted by their physical and moral powers to adorn the nature of which they partook, all

swept from their native land. What was the cause of that tendency to oppression and tyranny in the exercise of government? When they considered the character of the men to whom the government of the colonies had been generally intrusted, they would be perhaps able to answer to the question. Men had been commonly chosen, not because they were fitted for the important trust, but because their titled poverty needed some office by which to replenish its exhausted coffers. True, they had had a Sligo, a Mulgrave, a Sir Lionel Smith, and they rejoiced in them; and if the Government had no other claim upon their regards, their having given such men to take care of the interests of justice and humanity, entitled them to no small share of esteem. He fully approved the alteration in the resolution proposed by the gentleman who had moved it. There was no question as to the ultimate, final termination of colonial slavery, but something still remained to be done; and if England did not arouse and gird herself for the work, the fetters of the slaves still in bondage would be riveted for a long period to come. But England would persevere, and ere long slavery would be entirely abolished. The last speaker had well said, that all was to be attributed to the goodness of God. The church of Jesus Christ had done more for the emancipation of the negroes than all the senates in the world. The prayers, the zeal, the energy of the church effected this great work. The church had agitated, and would agitate again, until she had secured the final termination of that system of bondage. Oh! if the church of Christ had not come forward as a church, what would have been the state, at present, of their oppressed, enslaved fellow-men? If the church had not taken up the maxim, "Slavery is a sin against God," and acted upon it, they could not have passed a resolution that day expressive of joy at the termination of slavery in the West Indies. The negroes were nominally free; they needed to have their right secured; and it was by Britannia that their Magna Charta would be written. Mr. M. then said, that the chairman had just suggested the propriety of taking up the collection: he felt that it was quite unnecessary for him to say any thing to induce a manifestation of their liberality on that occasion.

After the collection had been made,

The Rev. THOMAS SWAN, of Birmingham, moved the third resolution,—

"That this meeting observes with pleasure, that through the kind liberality of many Christian friends, the receipts of the Society have considerably increased during the past year. It thankfully acknowledges that liberality, while remembering the present incumbrances of the Mission, and the certainty of an enlarged expenditure, the meeting earnestly calls on all the friends of the Society for extended, vigorous, and systematic efforts on its behalf."

He (Mr. S.) had been present ten years ago at a meeting of that highly-favoured Society, and had been delighted to witness the spirit which was manifested on that occasion. He trusted that he would have the pleasure of seeing a

similar spirit evinced by the meeting to-day. He rejoiced to see his venerable father (Mr. Roberts) amongst them, and to see the union of their missionaries—the separation of whom had cost them many sleepless nights and many tears. It had been said yesterday that the receipts of the Baptist Missionary Society ought to amount to 30,000*l.*; but a brother, no way distinguished for enthusiasm, had said that they should not stop there—that that should not be the maximum. He came from Birmingham; and he begged to tell the meeting that he too had got a bad character there, and he hoped it would continue bad on that subject, and grow blacker and blacker every day. It was said that in Birmingham all the missionary meetings were anti-slavery meetings—which was not at all agreeable to some people. But when he came to London, he found that the Baptists there had every whit as bad a character as the “Brummagem” Christians. And he rejoiced to find it so. On the last first of August the sun of freedom rose upon hundreds of thousands of their fellow-Christians and fellow-immortals in Jamaica and other islands. They must go on rejoicing in the onward progress of freedom, and he hoped that the time would soon come, when all lands should be free, and know the truth, and be inoculated by the spirit of pure and undefiled religion. His resolution respected money; but the collection was over, and it was not very easy to talk after the business of the meeting was over—yet he must talk a little. He must be permitted to indulge in the pleasing reflections which arose in his mind, as he remembered that their black friends and brethren in the Western Islands were all free—the mother and the babe—the young men and the maidens—the old men and the children—were all free, and many of them were rejoicing in the light and liberty of the Gospel of the grace of God. No more would the hard-hearted driver be allowed to treat them like beasts of burden—no more would they be lacerated by his whip—no more would their cries of agony rend the air. They were free—and oh! was it wonderful that they should exult in their freedom? Was it strange that they should determine not to work unless they were paid for it? He did rejoice that the darkest stigma which had rested on this country was removed. That weight had been taken away which would have sunk them lowest in the scale of nations—subjected them to the heavy curses of the Eternal—and called upon their heads the terrible judgments of God. The people of Britain had arisen, and uttered a loud and piercing rebuke, and the manacles of the slave had been struck off—and not only the slaves were thus made free, but this country was made free—free to pursue her elevated course of benevolence and mercy. It was a proof of the darkness—the desperateness of human depravity, that men entertained the idea that because a portion of their fellow-men had a black skin, they were therefore to be stolen, and sold, and whipped, and murdered. No man had a right of property in another. It was neces-

sary to continue the agitation of the question, for the fact was, that the slaves were greater in number than ever; 260,000, Mr. Roberts had said, are annually taken from the shores of Africa,—therefore they must retain their bad character as to the agitation of the question. It had been found that Christianity and slavery could not long co-exist, where the one was there was not the other; they had seen that the noble missionaries of that Society had been rendered most valuable instruments in effecting the emancipation of the negroes. God had raised up men fit for the work, men of piety, of zeal, of prudence, of firmness, of integrity, whose tongues could not be silenced, and whose minds could not be enslaved; and the manner in which they had been preserved and delivered from cruel and blood-thirsty enemies, was matter of devout thankfulness to God. Some of them had gone to the skies, were now emancipated from the thralldom of mortality, and in the midst of the general assembly and church of the first-born, they looked down on that assembly; their immortal and perfected spirits felt in unison with theirs. They had laboured to effect the emancipation of the negroes from temporal bondage, and they had succeeded; he would beg to remind them, that it was their important duty to endeavour to effect their spiritual emancipation. They should labour to free them from the servitude of sin and Satan, and bind them in the golden bonds of Immanuel's love.—He called on their Baptist brethren in America to come forward manfully, and like Christians, and exert themselves in this good work; and he trusted that surely the appeal would not be made in vain to that liberty-loving, liberty-glorying nation. Mr. S. concluded by referring, at some length, to the life and character of the late Mr. Penney, one of the missionaries of the Society in Calcutta, and read a letter from Mr. Yates, addressed to Mr. Pearce, dated February 8th, 1839, which gave a very affecting account of the last moments of Mr. Penney.

The Rev. SAMUEL NICHOLSON, of Plymouth, seconded the resolution. He said it had reference to a collection and increase of their funds. It was of great importance that, in getting funds, they should be regulated by the principles of the Gospel; he felt extremely desirous that, whatever contributions should be poured into the treasuries of this Society or any other, might be offered in a proper spirit, and by persons who were convinced of the obligations under which they were of devoting themselves to the Lord. If contributions were offered in that spirit, they might the more confidently anticipate a blessing. He cordially reiterated the expression of an old friend of the Society, “Give me the faith, and let the money be a secondary affair.” “Them that honour me, I will honour them, saith the Lord; and they that despise me shall be lightly esteemed.” Some had scornfully said that money, money was their only object. He said money was desirable, but it should come from hearts

constrained by the love of Christ. Those contributions which were offered in a spirit of love, of abasement, and of humble prayer, were the most valuable by far. Without the blessing and the Spirit of God all efforts were vain. Let them seek the blessing of God, and if they obtained it, then "the little one should become a thousand, and the strong one a great nation." There was need of some salutary evangelical principle to prevent them from being carried away by the love of the world; and he knew no better way of effecting that than by consecrating their property to the service of God—thereby the plethoric tendency would be checked. There was too much honour paid to intellectual greatness, and too little to humble goodness; this was not agreeable to the word of God. Without Christian principle, intellectual superiority was a curse rather than a blessing. They should cultivate that spirit of love to God, and then they could come forward with their contributions, and say, "All are thine, and of thine own we have given thee."

The resolution was then put and carried.

The Rev. Dr. Cox, of Hackney, then moved the last resolution.

"That the Treasurer and Secretary be requested to continue their services; and that, as in conformity with the unanimous recommendation of the Quarterly Committee, this meeting concurs in the expediency of appointing an additional Secretary for the management of the growing concerns of the Society, the Committee be requested to appoint such an officer, as soon as they may be able satisfactorily to do so—that Messrs. Charles Spurden, Charles Jones, and Richard Cartwright, be Auditors, and that the following be the list of the Committee, for the year ensuing, with power to fill up vacancies."

Which was seconded by the Rev. D. R. STEPHEN, of Swansea, and carried unanimously.

Thanks were then given to the Chairman, and the meeting separated.

On the same day, in the evening, a meeting for prayer and addresses in relation to Missionary operations, was held at New Park-street Chapel, in the Borough. The Rev. Messrs. D. R. Stephen, Thomas Swan, and George Comb addressed the meeting; and the Rev. J. H. Hinton, Octavius Winslow, T. Pulsford, and John Jackson engaged in prayer. A collection was made at the close of the meeting, which amounted to 13*l*. 7*s*. 8*d*.

FESTIVAL OF JUGGERNAUT.

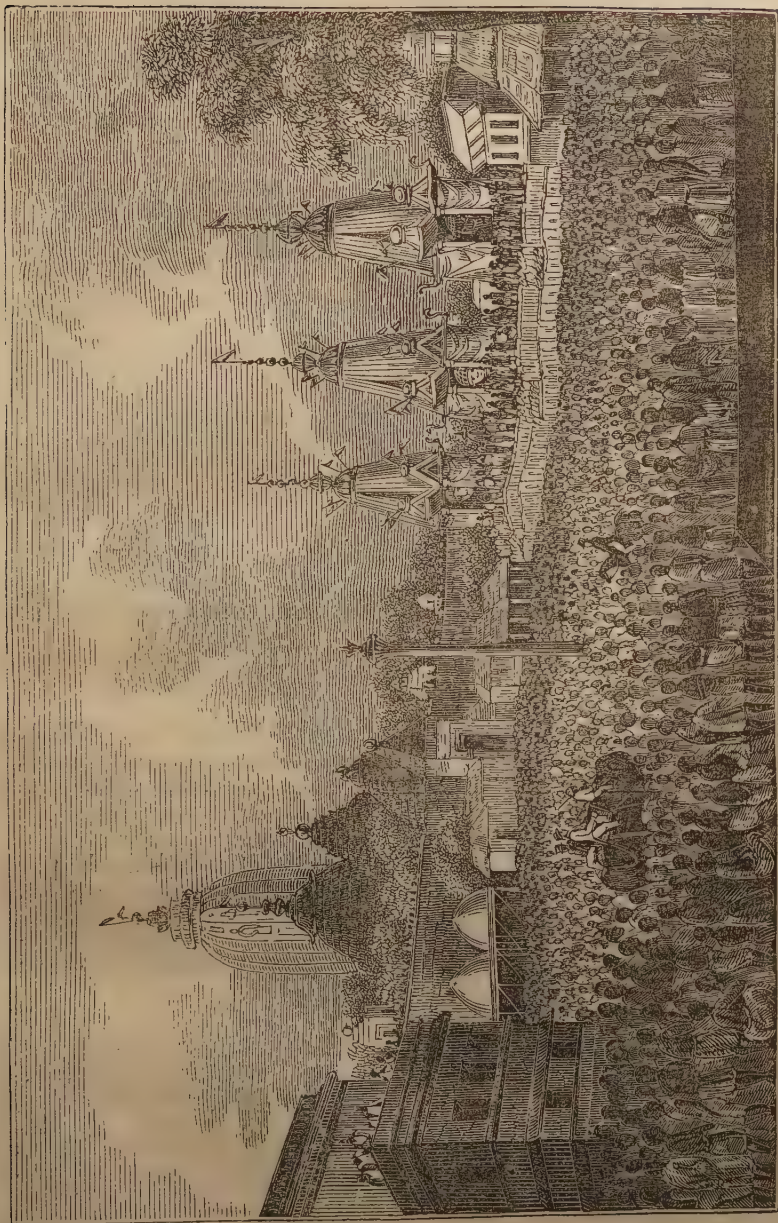
THE friends of Christian Missions have now, for a series of years, been familiar with the name of Jugurnath, or Juggernaut, one of the many horrid idols of India. Recently our attention has been directed to an engraving published at Calcutta, conveying, as far as such a representation can do, a lively image of the scene which takes place at the great annual festival, in which the raths (or cars) of this pretended deity and two others are drawn in procession, amidst the noisy acclamations of myriads of his infatuated worshippers. Of this engraving we now present a copy. It represents the commencement of this festival, and the figures at the bottom of the plate are intended to illustrate the principal objects therein presented to our view.

The building to the left, immediately over No. 1, is a *Muth*, or Hindoo monastery, many of which exist in the town of Pooree, where this festival is held. These establishments tend greatly to keep up the renown of Jugurnath, as most of them are interested in drawing pilgrims to his shrine. They are generally liberally endowed, and many of them are very rich. When the late excellent J. H. Harrington, Esq., visited Pooree, just before he left India, the Gooroo or principal teacher of the Muth in the plate called upon him. He was a venerable, grey-headed old man, and approached leaning upon two of his favourite disciples. In reply to some questions respecting the connexion of Government with Jugurnath, and the abolition of the pilgrim tax, he remarked, "That Jugurnath was never so popular as under the British protection; that his glory was now spread through the three worlds; and that it would be a pity for the

Honourable Company, by leaving him to himself, to destroy all the holiness they had acquired!"

No. 2 in the plate directs our attention to the vast pagoda, in which "the Lord of the World," impiously so called, has for several ages established his destructive sway. This far-famed temple is said to have been built in the year 1198, and to have cost in the erection from four to five hundred thousand pounds. The principal tower is nearly as high as the Monument in London, and the whole area, within which are more than fifty smaller temples devoted to the various gods of India, is surrounded by a stone wall twenty feet high, and nearly six hundred and fifty feet square. The walls of all these temples, and especially of the largest, are covered with images of the most detestable character, in durable and massive sculpture; and yet not only is the temple itself reputed most holy, but all the land within ten miles of it. To die within these limits is considered a sure passport to eternal bliss.

No. 3 may guide the eye to the principal gate of the temple, called Singha-dwara, or the Lion's gate, by which the pilgrims enter when they go to worship the idol. No. 4 is placed beneath the beautiful column standing immediately opposite Singha-dwara. It is surmounted by an image of Aruna, or the dawn, personified. To the left of this pillar are seen European gentlemen on an elephant, and to the right another on horseback, moving amidst the vast multitude of idolaters, and by their presence and active superintendence of this abominable worship, helping to confirm and rivet these awful and God-disho-



nouring delusions on the minds of the people. To the right, above the figures 5, 6, and 7, is placed the car of Juggernaut, with those of Bulbhadra and Soobhudra, his brother and sister. These images, which are but partially visible in the plate, are as ugly and monstrous in their appearance as any thing that can well be imagined. Their very distant approximation to the human

figure does not extend below the bosom, and all the rest is a mere huge block of timber. Arms and feet they have professedly none; but these appendages, made of gold, are supplied on state occasions.

These be thy gods, O India! We will not weary and disgust our readers by a recital of the

ceremonies observed on these state occasions, though they are copiously detailed in the article which has furnished the particulars already given. May the fact that these polluting and destructive scenes are recurring year after year, and hurrying thousands upon thousands to misery, disease, and death, operate as a powerful stimulus to

persevering exertion in the cause of God and truth, and lead the disciples of Christ more earnestly to plead with him that he would, in the exercise of his own power and mercy, take possession of his promised inheritance, vindicate the insulted majesty of heaven, and utterly abolish all the gods of the heathen!

Home Proceedings.

RETURN OF THE REV. W. H. PEARCE TO CALCUTTA, WITH FOUR ADDITIONAL MISSIONARIES.

OUR much esteemed brother, the Rev. W. H. Pearce, expects to embark about the middle of June, on the *Plantagenet*, Capt. Domett, for Calcutta. He will be accompanied, Providence permitting, by four additional missionaries, making, in the whole, eight out of the number for whose passage and equipment the Christian public have kindly provided in consequence of his

appeal. Of these four brethren, Mr. Phillips has been designated at Newcastle-upon-Tyne, and Mr. Morgan at Bristol. It is intended that the designation of the remaining two. Messrs. Tucker and Wenger, shall take place at Denmark Place Chapel, Camberwell, on Friday, June 7th. agreeably to the notice on the cover.

ARRIVAL OF THE REV. J. HARRIS, AT CEYLON.

Mr. and Mrs. Harris and their family, arrived safely at Colombo, on the second of November, 1838. During their voyage from the Cape thither, the ship was struck by lightning, by

which all on board were placed in imminent danger, but the hand of God graciously protected them.

ARRIVAL OF THE REV. GEORGE B. PARSONS, AT CALCUTTA.

THE "*Moir*," on which Mr. and Mrs. Parsons sailed for Calcutta, arrived, as we learn from the

shipping list, at that port in February, but we have as yet had no direct intelligence from Mr. P.

DESIGNATION OF ANOTHER MISSIONARY TO JAMAICA.

MR. E. J. FRANCIES, appointed to Jamaica, was designated to his important work, at the Chapel in Waterloo Road, Lambeth, (occupied by the church and congregation under the pastoral care of his father, the Rev. George Francies,) on

Wednesday evening, May 15. Mr. F. it is expected, will take charge of the stations at Ebony Chapel in Vere, and Four Paths in Clarendon. He is expected, with Mrs. F., to sail very shortly.

LETTERS RECEIVED FROM MISSIONARIES, &c.

EAST INDIES.—Calcutta, Rev. J. D. Ellis, Feb. 12. Serampore, Rev. John Mack, Feb. 9. Sewry, Rev. James Williamson, Oct. 19, 1838. Patna, Rev. H. Beddy, Feb. 1. Rev. Geo. B. Parsons, on-board the *Moir*, Dec. 14, 1838.

CEYLON.—Colombo, Rev. Joseph Harris, Nov. 13, Dec. 25, 1838, Jan. 18, 1839. Rev. Eben. Daniel, no date, received May 1.

JAVA.—Samarang, Rev. G. Bruckner, Jan. 1.

WEST INDIES.

JAMAICA.—Savanna la mar, Rev. John

Hutchins, Mar. 20. Falmouth, Rev. W. Knibb, Jan. 23, Feb. 27, Mar. 18. Bethsephil, Rev. Walter Dendy, Jan. 22, two, Jan. 25. Manchioneal, Rev. John Kingdon, Feb. 4. Mount Charles, Rev. W. Whitehorne, Jan. 29. Jericho, Rev. John Clarke, Jan. 28, Mar. 4. Spanish Town, Rev. J. M. Phillippo, no date, received Mar. 16, and another without date, received April 1. Kingston, Rev. Joshua Tinson, Jan. 23, Feb. 7, 21. Rev. Samuel Oughton, Feb. 25, (two letters). Saint Ann's Bay, Rev. T. F. Abbott, Feb. 5, 8, (two letters) 12. Rio Bueno, Rev. B. B. Dexter, Feb. 18. Brown's Town, Rev. J. Clark, Feb. 15, Mar. 19. Old Harbour, Rev. H. C. Taylor, Feb. 22, Mar. 2. Montego Bay, Rev. Thomas Burchell, Feb. 5, 18.

Port Maria, Rev. D. Day, Mar. 13. Annotta
Bay, Rev. Josiah Barlow, Feb. 26.

Nov. 10, 1838. Feb. 11, 1839. Turks Island,
Rev. E. F. Quant, Jan. 13.

BAHAMAS.—Nassau, N.P. Rev. W. Mac-
lure, Nov. 7, 1838. Rev. Thomas Leaver,

HONDURAS.—Belize, Rev. A. Henderson,
Jan. 22.

ACKNOWLEDGMENTS.

The thanks of the Committee are respectfully presented to the following:—viz., to friends at Wincanton, for useful and fancy articles for Jamaica Schools; to Misses Louisa A. and Emma Hayes, Chapel Hill House, near Margate, for a box of fancy articles for the Rev. W. H. Pearce, by the Rev. J. M. Cramp; to Mrs. Payne and friends, Chesham, for a box of useful and fancy articles for Mr. Dexter, Rio Bueno; to the Misses Simpson, Cambridge, for a parcel of Magazines; to Mr. R. Vears for 12 volumes of the Baptist Magazine in numbers; to friends at Hitchin, for a box of useful articles for Calcutta, by Miss Palmer; to friends at Harlow, for a box of useful articles for Mr. Burchell's schools; to Miss Harvey, Aylsham, for a box of fancy articles, for Mr. Phillippo's schools; to Mrs. Williams, Reading, for a box of useful and fancy articles, for Mr. Phillippo; to Mrs. Hall, Biggleswade, for a parcel containing the Tract Society's Commentary, &c.; to Mrs. Earle,

Ripon, and to friends at Alcester, Woodstock, and Collingham, for boxes of useful and fancy articles, for the Rev. W. H. Pearce; to a friend, by Mrs. Ivatts, for 20 copies of the "Offering for the advancement of truth;" to the Rev. Bourne Hall Draper, Southampton, for 480 copies of "A Book for the Negro Scholar," for the Rev. Messrs. Knibb, Phillippo, Oughton, and Kingdon; to Mrs. Hull and friends, Watford, for two boxes of useful and fancy articles, for the Watford School, Montego Bay; to the ladies of the Rev. W. Robinson's congregation, and their friends, Kettering; to Mrs. Cliff, Bramley, and to Mrs. Freer and friends, Upton, for boxes of useful and fancy articles for the Rev. W. H. Pearce; to Mr. Woodbine, Maze Pond, for several years' numbers of the Evangelical Magazine; and to ladies of Cambridge, by Mrs. Roff, for two boxes for Rev. W. H. Pearce.

(May 17.)

NOTICES TO CORRESPONDENTS.

Our friends are earnestly requested to aid us as efficiently as possible, in the circulation of the "Herald," in its new and enlarged form. Many of the members of our Churches, not able to pay for a more expensive Magazine, will find the "Herald," a source of spiritual, as well as of general improvement. Orders for the "Herald," should be forwarded to the publisher, Mr. Wightman, 24, Paternoster Row, through a Country Bookseller.

The Annual Report of the Society, will be ready in a few days.

The Brief Account of the Society, with Lists of Stations, Missionaries, &c., is respectfully recommended for distribution. Our friends will be able to promote the interests of the Mission, by circulating it in various directions. It may be procured on application to Mr. Wightman, price ninepence per dozen, or six shillings per hundred.

The next Quarterly Paper of the Baptist Missionary Society, will be published on the 1st July.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society from April 15th to May 15th, 1839.

LONDON AND ITS VICINITY.

ANNIVERSARY COLLECTIONS.

Southern District.

	£	s.	d.	£	s.	d.
Camberwell, Rev. E. Steane...	52	13	6			
Peckham, Rev. T. Powell.....	5	0	0			
New Park-street, Rev. J. Angus, M.A.	23	0	6			
Walworth, — Horsley-street, Rev. R. G. Lemaire	8	2	6			
Regent-street, Lambeth, — Eliel Davis	6	6	1			
Church-street, Blackfriars, — Jos. Davis	7	10	3			
Maze Pond, — John Aldis	24	0	5			
Unicorn-yard, Tooley-street, — D. Denham	6	10	0			
Jamaica-row, — W. Dovey...	4	0	0			
Deptford, — J. Kingsford.....	3	12	6			
Bunyan Chapel, Greenwich, — Joseph Belcher	1	6	6			
				142	2	3

Central District.

Prescott-street, — C. Stovel	9	16	0			
Eagle-street, — R. W. Over-	27	10	0			
bury	8	10	0			
Fetter-lane, — J. Elvey.....	4	10	7			
Eldon-street, (Welsh) — D.	7	0	0			
Jones	5	5	0			
Mitchell-street, — W. Miall...	29	2	6			
Little Wild-street, — C. Wool-	6	10	0			
lacott				94	4	1
Salter's-hall, Cannon-street, — S. J. Davis						
Windmill-street, — W. Jones, M.A.						

Western District.

New Brentford, — W. Hancock	4	0	0			
Keppel-street, — P. E. Butler, B.A.	10	18	6			
Soho, Oxford-street, — G.	13	0	0			
Comb.....	4	6	6			
Romney-street, Westminster	13	0	0			
Hammersmith, — D. Katterns	6	12	6			
Harlington, — J. George	3	10	0			
Northampton-street, St. Pancras, — J. Hall.....	6	5	0			
Hampstead, — J. Castleden...				61	12	6

Eastern District.

Shakespeare's Walk, — T.	3	5	0			
Moore	8	0	0			
Little Alie-st., — P. Dickinson	7	7	6			
Hford, — E. R. Hammond ...	10	18	6			
Bow, — W. Norton						

Northern District.

Hackney, — F. A. Cox, D.D.	23	9	3			
LL.D.....	7	0	0			
Homerton, — D. Curtis.....	7	5	9			
Shacklewell, — John Cox	48	14	3			
Tottenham, — J. J. Davies...	3	11	3			
Highgate, — E. Lewis.....	10	5	0			
Buttesland-street, Hoxton, — J. Rothery.....	2	12	6			
Hendon, — J. Gundry.....	132	9	0			

Annual Sermon at Surrey Chapel, Rev. Thomas Roberts.....	61	17	4			
Annual Meeting, Finsbury Chapel	137	8	11			
Meeting for Prayer and Addresses at New Park-street Chapel	13	7	8			

Total of Anniversary Collections received 643 1 9

Donations towards liquidating the Debt owing by the Society.

	£	s.	d.
Amount acknowledged in the May Herald	192	10	0
A. B. C. D.	20	0	0
J. P.	30	0	0
Rev. S. Nicholson and Friends, Plymouth	30	6	0
M. G. Jones, Esq.	30	0	0
Rev. D. R. Stephen.....	5	0	0
W. P. Bartlett, Esq.....	30	0	0
Rev. R. Hoff and Friends, Cambridge.....	45	0	0
Rev. E. Hull and Friends, Walsford	30	0	0
Rev. S. Kent and Friends, Biggleswade	30	0	0
Rev. C. Room and Friends, Portsea.....	30	0	0
Thomas Bignold, Esq., Norwich.....	30	0	0
W. L. Smith, Esq.	20	0	0
Joseph Gutteridge, Esq.	100	0	0
Miss Gutteridge	10	0	0
William Manfield, Esq.....	10	0	0
Rev. John Dyer and Friends	30	0	0
Thomas Bickham, Esq.	30	0	0
D. Piper, Esq., <i>Earl's Colne</i>	1	0	0
	703	16	0

Keppel-street Auxiliary	2	15	0
Ditto Ladies' Association	1	15	6
Per dittoT	0	2	6
	4	13	0

Eagle-street Auxiliary, by Mr. Neale.....	20	0	0
Mr. Thomas Merrett (sub.)	1	1	0
James Gorst, Esq., <i>Camden Town</i> (don.)	10	0	0
Mr. D. Dunster, by Rev. E. Carey (sub.)	1	1	0
New Park-street Association— Subscriptions (a third) by Mrs.			
Evans	10	5	4
Rev. J. Angus's Junior Bible Class for <i>Chitpore</i>	15	0	0
Missionary Prayer Meeting Box (a third)	1	5	6
Boxes, by various Friends (moiety)	6	0	6
	32	11	4

Prescott-street Aux., by G. Morris, Esq.	45	0	0
Hackney, additional, by Mr. Luntley ...	6	6	0
Mr. Ridgway (sub.)	2	2	0
Maze Pond, Ladies' Association, by Mrs. Heighton, for Female Education	15	15	0
Mrs. Scott, <i>Pentonville</i> (sub.).....	1	1	0
Mr. Caton, <i>Camberwell</i> (do.)	1	1	0
Collected by a young woman	1	0	0
Ditto by Mrs. Hopkins, <i>Highgate</i>	3	13	8
Trinity Chapel Auxiliary (moiety).....	16	0	0
Little Alie-street Sabbath-school Assoc.	2	0	0
Church-st. Aux., by Mr. Hunt, Treas.— Collection	3	11	4
Subscriptions	25	9	0
	29	0	4

T. Sanger, Esq., <i>Highgate</i> (sub.)	0	10	6
Bow Auxiliary, additional— Collected by Miss Burford	1	3	7
J. Gibson, Esq. (sub.)	1	0	0
Mrs. Newman (do.)	1	0	0
	3	3	7

Friends, by the Misses Rawlings, for the support of two pupils at Monghyr, by Rev. G. B. Parsons, to be named Andrew Reed and Thomas Turner.....	10	0	0
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South London Auxiliary, G. Kitson, Esq., Treasurer. Maze Pond Branch, by Mr. Beddome. Collected by—			
Mrs. Bartlett	2	16	5
Mr. J. W. Brown	1	4	0
Miss Burls	3	10	11
Mr. B. Butterworth	4	0	0

£	s.	d.	£	s.	d.
Miss Crossman	1	5	2		
Miss Fleetwood	4	4	6		
Miss Jemima Heath	1	0	0		
Mr. Job Heath, jun.	2	7	7		
Mrs. Keighley	2	18	6		
Miss Thomas	0	17	0		
Female Sunday-school	1	7	4		
<i>Subscriptions.</i>					
Alexander, Daniel, Esq.	1	1	0		
Alexander, Mr. Frederick ..	2	2	0		
Beddome, Mr. W.	0	10	6		
Cooper, Mr. W.	0	10	0		
Heath, Mrs. J.	1	1	0		
Heath, Mrs. E.	1	1	0		
Hepburn, Mr. T.	1	1	0		
Jacobson, Miss	1	1	0		
Jones, M. G., Esq.	1	1	0		
Jones, Mrs.	1	1	0		
		36	0	11	
W. B. Gurney, Esq., for <i>Chitpore</i> (sub.)	15	0	0		
Edward Giles, Esq. (do.) ..	1	1	0		
Thomas Williams, Esq., <i>Cowley-grove</i> , (sub.) ..	5	5	0		
Miss Williams, do. (do.) ..	1	1	0		
A Friend, do. (do.) ..	0	10	0		
Margaret Smith, do. (do.) ..	0	6	0		
		7	2	0	
William Gillman, Esq. (don.) ..	10	10	0		
Harlington, moiety of collection at Prayer-meeting, and produce of Missionary Boxes	3	8	6		
Kensington Gravel Pits—Collections and Subscriptions, including 1 <i>l.</i> from Rev. J. Broad	27	1	0		
A Bricklayer's Labourer, in farthings	0	4	9		
		27	5	9	
Walworth Auxiliary, by Rev. S. Green	40	4	0		
Rev. C. H. Roe (sub.)	1	1	0		
Mrs. Meacher (do.)	1	1	0		
Mr. J. Robeson (do.)	1	1	0		
Benjamin Risdon, Esq. (don.) ..	10	0	0		
Rev. E. and Mrs. Carey (do.) ..	5	0	0		
Caleb Vines, Esq. (do.) ..	10	0	0		
Northampton-street, St. Pancras—Mr. Hewett (sub.) ..	0	10	0		
Collected by Mrs. Hewett ..	1	0	0		
		1	10	0	
M. E. (don.)	2	2	0		
"A poor man's mite"	0	10	0		
<i>Bedfordshire.</i>					
Luton, Union Chapel, moiety of collecn. Rev. J. S. Bright	28	5	5		
Maulden and Ampthill, by Mr. Claridge. Moiety of collections and subscriptions ..	8	2	3		
<i>Berkshire.</i>					
Ashampstead, by Rev. H. Fuller—Collections and subs.	2	18	6		
Ditto at Streatby	0	11	6		
Mrs. and Miss Blackbourn ..	0	10	0		
Rev. H. Fuller	0	10	0		
Mr. Stephens	0	10	0		
		5	0	0	
Beech-hill, by Rev. J. Rodway	5	10	6		
Legacy, Rev. Joseph Watkins, late of Reading (Charles Rodgersson and W. Phillips, Esqrs., executors) ..	50	0	0		
<i>Buckinghamshire.</i>					
Chesham, by Rev. W. Payne. Collected by—					
Mr. J. Elliott	1	6	0		
Mr. G. Towers	5	17	0		
Two Friends	10	10	3		
Penny-a-week Society at Rev. J. Hall's	0	10	0		
<i>Subscriptions.</i>					
Buttfield, Mr.	0	10	0		
Garrett, Mr. W.	1	0	0		
Hight, Mrs.	1	0	0		
Payne, Rev. W.	0	10	0		
Pope, Mr. J.	1	0	0		
Tomlin, Rev. W.	1	0	0		
A Friend	0	10	0		
		23	13	3	
Datchet, collected by Mrs. Newman	2	5	0		
Princes Risborough—Sunday-school, by Rev. J. Davis	2	0	0		
<i>Cambridgeshire.</i>					
Cambridge, Ladies, by Mrs. Roff, F. E. Ditto, for Female Boarding School, Calcutta	18	11	6		
	10	10	0		
<i>Cheshire.</i>					
Audlem, by Rev. R. Thursfield	3	10	0		
<i>Devonshire.</i>					
Exeter, by Mr. Commin, Congregational Society, Bartholomew-yard. Collections at—					
Bartholomew-yard	8	9	3		
South street	5	12	5		
Grosvenor Chapel	2	14	8		
Public Meeting	9	6	2		
<i>Collected by—</i>					
Miss S. Anstie	2	1	8		
Mr. Ashby	0	6	3		
Miss Culverwell	0	14	6		
Mr. Davies	0	18	6		
Mrs. Mason	2	19	10		
Miss Pates	0	16	4		
Sunday-school Children	1	15	8		
Missionary Box	0	8	6		
<i>Subscriptions:—</i>					
Commin, Mr. James	1	1	0		
Gregory, Mrs.	1	1	0		
Lillycrop, Mr.	1	1	0		
Macgowan, Dr.	1	0	0		
Salter, Miss	1	1	0		
Sawer, John, Esq.	3	3	0		
Wilcocks, Ebenezer, Esq.	0	10	6		
	45	1	3		
Less Expenses	3	4	10		
<i>Dorsetshire.</i>					
W. Pinney, Esq., M.P., <i>Lyme</i>	2	0	0		
<i>Durham.</i>					
Mr. — by Rev. W. Lang, of Stockton ...	1	1	0		
<i>Essex.</i>					
Loughton, addition to collection	1	0	0		
Rayleigh, by Rev. J. Pilkington. Collection	6	0	0		
Messrs. Wells and Perry, <i>Chelmsford</i>	5	0	0		
A Friend	1	0	0		
Rev. J. Pilkington (sub.)	1	0	0		
	13	0	0		
Earl's Colne, by Rev. T. D. Reynolds. Collected by—					
Mr. Ladbroke	0	2	6		
Mrs. London	0	8	0		
Miss Tawell	1	4	6		
Mrs. Tawell	0	8	0		
<i>Subscriptions:—</i>					
Piper, Mr. J. D.	1	0	0		
Tawell, Mr.	0	10	0		
	3	13	0		
Burnham, by Rev. J. Garrington. Collections	8	10	0		
Ditto at Tillingham	1	10	0		
Ditto at Althorn	1	0	0		
	11	0	0		
Less Expenses	0	9	0		
<i>Hampshire.</i>					
— Esq., M.P., by Mr. G. Scorey	1	0	0		
Guernsey, by Rev. T. Nant	3	0	0		
<i>Hertfordshire.</i>					
Mill End, collection	3	0	0		
British School	0	6	0		
	3	6	0		
<i>Sawbridgeworth—</i>					
Rev. J. Stuart (sub.)	1	1	0		
Ditto (don.)	1	0	0		
	2	1	0		
<i>Huntingdonshire.</i>					
Stilton, collected by Miss Broad	1	10	6		

	£	s.	d.	£	s.	d.		£	s.	d.	£	s.	d.
<i>Kent.</i>							<i>Wales.</i>						
Crayford Female Association.....				5	0	0	Anglesea, by Rev. W. Morgan				22	0	0
Margate, by Rev. D. Pledge—							Carmarthenshire, by Rev. H. W. Jones—						
Cobb, J. W., Esq.....	2	2	0				Cwmfelin	1	0	0			
Carthew, Mr. T.	0	10	0				Login	0	16	0			
Flint, Mr. T. R.	0	10	0				Penthywgoch	1	0	0			
Flint, Mr. J. B.	0	10	0				Sardis	0	10	0			
Giles, W., Esq.....	0	10	0				Saron	0	11	0			
Musson, Mr.	0	10	0								3	17	0
Pledge, Rev. D.	0	10	0				<i>Scotland.</i>						
Paine, Mr. Wm.	0	10	0				Glasgow, by Mr. Joseph Swan—						
Radford, Mr. J.	0	10	0				Juvenile Missionary Society						
Whiddington, Mr. A.	0	10	0				in John-street Chapel, Rev.						
Subscriptions under 10s.	6	7	7				W. Anderson.....	2	10	0			
Pupils at Mr. Chas. Lewis's..	0	10	0				A Lady, per John Robertson,						
Mis. Box at Ebenezer Chapel	0	12	0	14	1	7	Esq.	10	0	0			
Mrs. Pudner, Maidstone, by Rev. W.							Mr. and Mrs. Andw. Macnair	0	9	6			
Groser				2	0	0	Mr. J. S. Blyth	2	12	6			
<i>Leicestershire.</i>							Friend, Rothsay, per Mr.						
Lutterworth, by Rev. Mr. Hewlett	4	0	0				Milroy	0	10	0			
Husband's Bosworth, by Mrs. Barfoot ...	2	10	0				Mr. M. Letham.....	1	1	0			
<i>Norfolk.</i>							Mr. W. P. Paton.....	1	0	0			
Norfolk Aux. balance, by Rev. J. Puntis	5	0	0				Mr. A. Naismith.....	0	10	0			
<i>Northamptonshire.</i>							Mr. J. Milliken.....	0	10	0			
Guildsbrough, by Rev. James							Mr. and Mrs. J. Campbell.....	1	0	0			
Clark—							Mr. P. Small	0	10	6			
Collections	3	14	9				Mr. John A. Fullarton	0	10	6			
Mission. Box	4	4	1				Mr. W. Gunn, jun.....	1	1	0			
Subscriptions:—							Mr. James Mitchell	2	2	0			
Aspinall, Miss.....	5	5	0				Miss Finlay, Helensburgh S. ...	1	10	6			
Clark, Rev. James.....	1	1	0				A Friend.....	1	0	0			
Friend, by ditto (don.).....	2	2	0	16	6	10	Legacy of Mr. Brown, late of						
Northampton, Mr. Rice (don.)				10	10	0	Glasgow.....	45	3	3			
<i>Somersetshire.</i>							Sums under 10s.	0	12	6			
Bath Auxiliary, by John Smith, Esq.	32	3	4				Less Expenses				72	12	3
Bristol Aux., by R. Leonard, Esq.							Remitted 11. short.				4	8	6
Balance, old account	139	3	7				Friends at Irvine, by Rev. J.						
On new account.....	250	0	0	389	3	7	Leechman, A.M.	3	7	0			
<i>Suffolk.</i>							Saltcoats Bible and Missionary						
Ipswich, by Mr. W. Pollard—							Society, by ditto	2	10	0			
Mr. Thompson	3	0	0				Friends, by ditto, for Mrs.						
Mr. Pollard	2	0	0				Barclay's School, Serampore	15	1	6			
Servant of ditto.....	1	11	1	11	11	1	Less Expenses.....				20	18	6
Suffolk Farmer, by Rev. J. Sprigg.....	5	0	0				Aberdeen, by Mr. D. Macallan—						
Clare, Friend to the Baptist Mission, by							Dr. Walker, Lynturk.....	1	0	0			
Rev. R. Knill	3	0	0				Mr. James Shaw, by ditto ...	1	0	0			
<i>Surrey.</i>							Mr. Tytter	0	5	0			
Addlestone, by Rev. W. C.											2	5	0
Worley. Collected by—							By the Rev. Christ. Anderson—						
Mrs. Ash, Kingston	0	13	0				Montrose—Penny-a-week So-						
Mrs. Colebrook	1	2	9				cietv, per Mr. W. Anderson,						
Mrs. Vaughan	1	9	8				F. E.	3	0	0			
Master Worley	0	10	1				Mrs. Mackay and Friends,						
Missionary Box.....	0	10	6	4	6	0	Edinburgh, for Mr. Phillip-						
<i>Sussex.</i>							po, Spanish Town, Jamaica						
Dorman's Land, by Rev. G. Chapman ...	6	0	0				(see <i>Missionary Herald</i> for						
Rye, Friends, by Rev. A. Smith	3	0	0				January)	10	0	0			
Battle, by Mr. Sargent	3	2	0				Mr. and Mrs. Waddell,						
<i>Warwickshire.</i>							Grangemouth	2	0	0			
Leamington, by Mr. Cox—							J. E. Vivian, Esq., of Pleau,						
Collections	15	9	10				Stirlingshire	5	0	0			
Cards by—							Mrs. Bruce, Kennet, by Miss						
Miss Harris	0	12	0				H. Haldane	1	0	0			
Miss Jones	0	5	0								21	0	0
Subscriptions:—							<i>Foreign.</i>						
Clarke, Mr. David	0	10	0				Leipsic, Mons. C. C. Tauchnitz				50	0	0
Ransford, Mr.	1	0	0				<i>For the Ten additional Missionaries to India.</i>						
Balance on hand	0	0	9	17	17	7	Rev. Andrew Reed, D.D., Hackney				100	0	0
<i>Yorkshire.</i>							"George"				5	0	0
Sheffield, by Mr. Atkinson.....	76	18	3										

IRISH CHRONICLE.

JUNE, 1839.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; SANDERS, 104, Great Russel Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by Mr. J. HOPKINS, Bull Street, Birmingham; by Mr. J. H. ALLEN, Norwich; and by any Baptist Minister, in any of our principal towns.

THROUGH the good providence of our God we have been permitted, within the last few weeks, to hold the anniversaries connected with this and other religious Societies of our own section of the Church of Christ, and we think we do but utter the sentiments of all who attended them when we say, that seldom have we had anniversary services of the kind more numerously attended, and in which a spirit of greater harmony, and may we add devotion, was more evidently manifested. We sincerely congratulate our sister associations for the spread of the Gospel at home and abroad; and we trust we may take what we have been permitted to see as an evidence also of a deeper feeling of interest in the spiritual welfare of Ireland. O that her salvation went forth as a lamp that burneth.

On Tuesday evening, April 23rd, a Sermon was kindly preached for our Society in the Poultry Chapel, by the Rev. Dr. LIEFCHILD, on 1 Cor. i. 26, 27, from which passage he took occasion to show—

I. That God's power moves all things in this world according to their own nature and end, but to answer his own wise purposes.

II. That God's wisdom chooses methods of accomplishing his purposes, which are often contrary to what the wisdom of the world would have chosen; and,

III. That in accomplishing the ends of His providence and grace, God is accustomed to employ those means that the world despises. Here the preacher felicitously referred, for illustration, to many facts recorded in the sacred page. What more insignificant and despicable than flies and minuter insects, which have always been the abhorrence of man; and yet these contributed to humble the pride of Egypt. By insects, in themselves contemptible, yet, when banded as God's army, forming a people great and strong, before whom the earth quakes and the heavens tremble—by them has God chastised the sin of the nations, and asserted his dominion over all the earth. The application of the argument, thus illustrated, was natural and easy—first, to the preaching every where the doctrines of the Cross; and next, to the labours which this and similar societies are performing for Ireland, that land of religious faction and of deplorable ignorant superstitions. God hides, by such means, all pride from us—secures glory to himself, and places the honour, where it is due, upon the doctrine of Christ and him crucified.

A liberal collection was afterwards made.

On the following Tuesday evening, in Dr. Bennett's commodious chapel, freely lent for the occasion, the Anniversary Meeting of the Society was held, JOHN IVAT BRISCOE, Esq., M. P. for Westbury, in the chair, who, in opening the meeting, after prayer by Mr. GEORGE, of Harlington, observed, that he felt great pleasure in complying with the request made to him to take the chair: that he concurred most heartily in the great and laudable objects of the Society. Indeed, who was there that owned the nature of a man, still more who gloried in the name of Christian, that did not ardently desire, pray for, and endeavour, as

far as in him lay, that the reign of ignorance, sin, and misery, should speedily pass away, not only in Ireland, but throughout the earth, and that the blessings of knowledge, holiness, and happiness, should as extensively prevail. For himself, he could truly say, that as he daily advanced in the pilgrimage of human life, and the longer he reflected on the changeful scenes through which he was called to pass, the more deeply was he convinced that these inestimable blessings, which they were enabled, as far as was in their power, to establish, could in no way be so effectually promoted, as by the diffusion, far and wide, of the gospel of

truth—the teaching, in season and out of season, of that glorious and everlasting word which they were assured should not return unto them void, but, strengthened by the still small voice of the Spirit, should fall with power on the conscience, and, knocking at the heart, should enter in and dwell there, and bring forth fruit for all eternity. He had attentively considered both the plan of operation and the actual position of the Society, as contained in the Report placed in his hands, and he could not sufficiently praise the excellent instructions appended, in the shape of a letter, to the end of it. He must also say, that he felt, in a very special manner, the great importance of a total abstinence from all controversy, and every thing like party spirit, in any and in every undertaking which aimed at doing good, either to the bodies or souls of their fellow-countrymen in the sister island. Some, he feared, had unhappily too much blended that bitter leaven with the bread of life, and had forgotten both the precepts and example of their blessed Master, who came not to strive, and who sent forth his servants as lambs among wolves.

In conducting the proceedings, Rev. C. Anderson, of Edinburgh, Rev. Octavius Winslow, M. A., of New York, Rev. Dr. Cox, Rev. W. Brock, of Norwich, Rev. J. Bates, of Ballina, Missionary of the Society, Rev. J. Statham, of Amersham, Rev. W. Groser, of Maidstone, and others, took part.

Mr. ANDERSON observed, that he was delighted with the allusion of the Chairman to party spirit. He distinguished, however, between being of a party and cherishing a party spirit. There was no sin in being of a party. Men must be of one: it was impossible to get out of it in the present state of things. The only evil was, being of a party spirit. In every division of the Christian Church, this spirit was liable to become too leading a feature in those who exerted themselves. He rejoiced that this was not the only society for attending to Ireland; there were several others of a similar nature; and he recollected very well the origin of one of them, the account of which might be interesting to the meeting. A gentleman, deeply impressed with the state of Ireland, and very anxious that some society should be established for reading the Scriptures to the Irish in their own language, put his name down for 1,000l. for this purpose; another gave 2,000l.; and, in one evening, before the few individuals who had met together separated, more than 4,000l. was subscribed for the furtherance of this object. It was impossible that persons in this country could understand the deep interest the Irish took in the word of God, or to imagine the intelligence and acuteness of their remarks upon it. It was about twenty-five years

since this Society commenced its operations, when the idea of teaching the native Irish their own language was suggested by the success which had followed this course when teaching Gaelic in the Highlands and Islands of Scotland. When first it was talked of teaching them to read, it was said to be impossible—they had no spelling-book to begin with. One was, however, made to answer the purpose; and so they went on, till now, in the Hebrides, and in part of the country beyond the Grampians, in some instances, French and Latin, and arithmetic and writing, were taught, where formerly the people could neither read English or Gaelic. The Irish were treated exactly in the same sort of manner as the Highlanders. The desire of the Irish for education was most intense. Perhaps some present may have heard of a school where there were no books, and yet they were taught to read; no slates, and yet they were taught arithmetic; no paper, pens, or ink, and yet they were taught writing. This might be, perhaps, styled a real Irish school! The school, however, alas, was a church-yard!—the epitaphs on the stones served for books, and the long flat stones and little bits of chalk did all the rest. Such was the intense desire of the Irish people—there was nothing like it on this side the Channel! It was an affecting sight to see Great Britain a lady in silk and satin, and sitting amidst all the luxuries, not only of usual life, but of books and literature also; and to see her little child lying in her lap, which she had allowed to lay there three centuries in the neglect of hundreds and thousands of things with which she had been favoured all along. There were great complaints lately about the Irish coming over to see their friends. Could it be wondered at, if they were not comfortable at home? No; and they must expect an increase every summer, till they had better quarters in their own country. Had they allowed Wales to remain in the same state as it was in the days of Queen Elizabeth, London would not have been so large as it now was. Had they left the Highlands alone, Rob Roy would have been down on them, and there was no knowing what might have been the consequences. There was, therefore, nothing at all remarkable in the state of Ireland; it was simply owing to the Protestants in this country having drawn the curtains and retired to rest, without having applied the simple method for the relief of Ireland which they had applied to themselves: they had neglected it—grossly neglected it. The concluding clause of the resolution he had to propose was a very important one—it related to the establishment of schools. Upon this point he must be permitted to place the preaching of the gospel first. He did not for one say

that it was necessary to educate the people first. He considered the commission of the Saviour imperative, and that the word "go" applied as specifically to Ireland as any other part of the world. It was a melancholy thing, that three hundred years after they had been preaching to each other in their own language in this country, that Ireland should have been almost entirely neglected. At Liverpool there were no less than seven places of worship of different denominations for the Welsh employed there, where the gospel is preached in their own language; but in Dublin there is not one place where it is preached in the Irish vernacular tongue. The present state of Ireland was a reproach to this country, as a Christian country; for his own part, he had never lost the feeling of self-shame for the last thirty years. He did hope that this Society would do every thing it could, in every possible way, to remove that reproach, and to promote the welfare of a people, than whom none were more grateful, and none could better profit.

Mr. WINSLOW remarked, that Popery was the curse of Ireland. Ireland was a lovely country; it might well be termed the brightest gem of the sea. It had rivers as beautiful—its sun was as bright, its skies as calm, its soil as fertile, and its glens as lovely, as any on the surface of the globe; and yet what was it that withered all—what blot had fallen on all—why such poverty? why such ignorance? why such immorality? why such crimes? The answer was, "The existence of Popery." Popery was not Christianity. It took out the very vitals of Christianity. It took away the only hope of a perishing sinner; and what could be expected from the population of Ireland, while they were given over solely and entirely to the instruction of the Romish priests. They felt the effect of this state of things in Ireland on the shores of America.

It would here be naturally asked, What are you doing for them? He answered, what they could—they were seeking to convert them. The moment they landed on the shores, they were supplied with a copy of the Holy Scriptures by the Young Men's Bible Society of New York. They had also established a Reformation Society, the object of which was to deliver lectures on the distinctive points of Romanism, and to circulate gratuitously religious tracts to expose the errors of Romanism, and lead the deluded victims of Antichrist to the simple knowledge of the truth. That Society was but in its incipient state, but it had been greatly blessed; for during the past year there had been no less than 150 Irish emigrants converted from Romanism to the faith of the Cross of Christ. The same means would regenerate and disenthral Ire-

land; that was, the simple preaching of the Gospel of Christ. This object this Society had prominently before them, and in this was his only hope. He did not mean to say education was unnecessary—he would have it increase, and would multiply their schools; but it should never be forgotten, that the strong arm of their power was the preaching of the Cross of Calvary—the Gospel in its purity, unmutated, and in its primitive simplicity. Not an argument could be constructed, or pressed into the service of sending the Gospel to the far-off perishing heathen, that might not, with as much propriety, urge them to send it to the poor disciples of Antichrist at their very doors. He loved foreign missions. He had pleaded for foreign missions, and would continue to do so till death; but he had a heart to feel for the heathen at home, and he was at a loss to understand the sincerity of that zeal which poured out all its yearnings for the salvation of a people whom they had never seen and scarcely knew; while not a prayer was offered up, and not an exertion made, to evangelise the thousands at home who were without the knowledge of Christ; ay, worse than that, who were trampled down and crushed by a degraded priesthood. Multiply your preachers, and send them through every town and every glen in Ireland. Men filled with the Spirit—men whose hearts glow with love to Christ and compassion for their perishing fellow-creatures; and let them tell their simple story; and let that story be man's fall by nature and recovery by grace, through Christ Jesus.

Mr. BROCK said,—He thought that sometimes, on these occasions, they dealt rather too largely in expressions of indifference, which sometimes even bordered on contempt of measures which were decidedly inferior to their own, but which were nevertheless very valuable to the welfare of Ireland. He had no great sympathy with these expressions of indifference, or contempt for what legislation had done. He said, so far so good, and if they could make their fellow-countrymen in the sister island feel that, so far as legislation was concerned, they would "do justice and love mercy," he thought it was a matter for rejoicing—more than that, he felt with regard to education, that though it was not up to their mark, yet it was coming up to it. He would that what had been done had been more, but he could not but speak of what had been accomplished with thankfulness, and view it as part of that common work which would with other efforts, under the blessing of God, succeed in promoting the object they had in view. He thought that the work of sound and real conversion was often based upon what was done in this manner. God took advantage of every thing, and certainly when these

things were consistent with justice and righteousness, when as politicians or philanthropists they did what was right and good and true, they had a right to expect good would result. They had heard that the Society was engaged in a great moral conflict. He went along with what had been said of the spiritual despotism of Popery; but he would treat every man as he would wish to be treated himself—and would put him precisely where he desired to be placed himself. He would not injure or wrong him of his rights as a citizen. He would not take from him any of his goods and chattels for his support. He would not lay him under any thing like a civil ban. He felt he was his fellow-countryman, he lived under the same Government, he supported that Government equally with himself, he loved his Sovereign as much (or with his warm Irish heart perhaps more) than he did, and therefore would he bid him welcome to every privilege he himself desired to possess—and he thought when he had done this he should be in a better and more comfortable position to talk to him about his Popery. So long as a man was ground down to the dust, so long would he scorn all efforts to do good,—and he would scorn if he were in his place. Oh, let them first do justice before they professed mercy. Then, when he had got him on his platform, and when he could not look him in the face and say, “You are doing me an injury”—then he would confront his Popery, and point out to the fullest of his intelligence and capacity, that it was a system of abomination from beginning to end, that the Alpha and Omega, and all the intervening letters of Popery were bad alike. He confessed, when he considered the determined and tremendous opposition which Popery made, he trembled; and he would have the meeting feel that this was no trifling matter, but a great and mighty work, which the power of God alone could accomplish. Still he would have them not despond. It was said, when Hannibal was besieging Rome, and was about to succeed in its capture, so strong was the confidence of the Roman citizens that he would not succeed, that one of them actually negotiated with another for the purchase of the land upon which the besieging army was encamped. He would have them learn a lesson from this; and he would say to those who had the interests of Ireland at heart, although the ground was now occupied by a vast and widely-extended system of iniquity, yet he would have them purchase the ground, and in the name of the Lord to set up their banner—and he would inscribe on that banner, “No surrender;” and would take for his watch-word, “Faithful unto Death”—and if he were asked why this should be his motto, he would say, because the weapons of their

warfare were not carnal, but mighty through God. They had no Ecclesiastical Court—no arm of civil power—to which they meant to appeal—no sword of civil justice;—but they had the sword of the Spirit, which was the Word of God. God forbid that the weapons of their warfare ever should be carnal in any way whatever: they wished at all times to repudiate such a notion in the strongest possible manner. He would have them mark their missionaries, faithful, zealous men—what he should call very fair specimens of apostolic succession. They went from house to house at all times breaking the bread of eternal life; there was no carnality in that. He would have them follow them to the habitations of the poor and miserable, and see them reading and expounding the Scriptures to its inhabitants; there was no carnality in that. He would, if possible, transport the meeting to the interior of one of the Irish cabins, and there indeed they would perceive that the weapons of their warfare were not carnal, but mighty through God.

Mr. BATES said,—He thought, when engaged in labours of this description, it was pleasing to remember the feelings and sentiments of Moses and Joshua when nearly approaching the verge of the promised land—although Moses felt he was about to die, he knew and felt with Joshua, that victory was at hand. They depended not on the strength of their army, not on the weakness of their enemies; but they relied on the arm of Him who had commanded them to go forth. And this was typical of the church of Christ going forth, under the command of Jesus, to take possession of the world. Much had been said respecting the character of Popery in the land, and the thirst among the Irish for education. In England next to nothing was known of the real state of Popery. Those only who had resided in Ireland, or the Continent, knew what Popery was. Here she walked as an angel of light, or peeped through robes of lawn. On the Continent she walked in full dress and pompous display. In Ireland she laid aside some of her meretricious ornaments. There were greater obstacles and difficulties to be encountered in Ireland, than among the heathen of foreign lands. The people not only told them that they had a religion, but the only system of true religion on the face of the earth. They therefore had not only to plant, but to pull down; not only to implant principles, but to root them out. These things had a tendency to impede their progress; but yet they found the gospel did subdue the enmity of the carnal heart. During his short absence from Ballina, one, who a few years ago was a bigoted Roman Catholic, was supplying his place, and preaching the pure gospel to the inhabit-

ants there. It was impossible that Roman Catholics could ever know the way of salvation by Jesus Christ, so long as they attended on the rites and ceremonies of their own peculiar church. The priests themselves handled the word of God deceitfully, if they handled it at all; and in fact, the people might be divided into two classes, the deceivers and the deceived. He felt persuaded that the Society was making progress, and he knew that many individuals had been brought into the knowledge of the truth; and amongst these he could number many in connexion with his own church at Ballina. This was sufficient to show that their labours had not been in vain in the Lord. Some remarks had been made respecting the good done by civil government; but he did think that nothing but the gospel, which it was their aim to disseminate, could elevate the land to any honourable standing among the nations of the earth. It appeared to him, when human laws had reached their highest perfection, they would still be attended by imperfections; they might protect his person and his property; and had he not been protected by the civil laws and the glorious constitution of his country, he might not thus have stood before this meeting;—but they could not subdue the enmity of the carnal heart, or destroy the passions cherished there; and if these ingredients were wanting, there must be universal discord and volcanic eruptions. They might offer rewards, but many individuals did not stand in need of them; they might inflict punishments, but many were willing to endure any punishment if they could but satisfy the ambition of their heart. Human laws were, however, in themselves, limited in extent; they might apprehend and prosecute an insignificant thief, but they could not lay hold of those splendid heroes, those magnificent thieves, who invaded the peace and quietness of the land. It was therefore evident that the gospel, and the gospel alone, was adapted to the wants and necessities of their fellow-sinners around them. Sin had not only separated man from God, but man from man—and when the gospel had laid hold of his heart, and reconciled him to his God, he would be reconciled to his fellow-sinner. He was glad to have heard several remarks with respect to the importance of the preached gospel. He believed, from the little experience he had had in Ireland, that sufficient attention had not been paid to that point; he had often referred to it. There were seventeen Baptist churches in the north of Ireland, and but two ministers among them all. He would therefore urge them to assist largely in this respect, and to go forth in faith, that the gospel of Jesus should prosper in the world. He was aware that the greater the importance of an event, the longer the period before its

realization. God promised Abraham a son, yet that event took no short time before it was accomplished. The gospel itself progressed but slowly at first; yet still, in spite of delays, and hinderances, and persecution, it did go on; and if they went on in the same spirit, they might expect the same glorious results. When the Spartan mothers saw their sons going to warfare, their motto was, "Either keep your shields, or die upon them:" and with regard to the leading principles of the gospel, he would say, as Dissenters, let them keep their principles, or die upon them. But they had nothing to fear; they had a right to expect the blessing of God. The government was upon his shoulders, and he would ensure them success. There was a fixed time for the accomplishment of God's purposes. It was not until iniquity was universal that he brought the flood upon the earth. He did not destroy the cities of the plain till their filthiness had reached the heavens. Nor did he expel the Canaanites till they had filled up the measure of their iniquity. There was therefore a period when God would reward the labours of his faithful servants. The fall of Babylon of old was the deliverance of Jerusalem; and the fall of another Babylon would be the signal for the spread of the gospel in all kingdoms of the world, which should then become the kingdoms of our Lord and his Christ.

Mr. STATHAM was sorry that the resolution which he had to propose commenced by stating a fact which he was sure must be regretted by all present—the inadequacy of their funds; and he regretted this the more, since he had visited Ireland about a year and a half ago, and traversed the length and breadth of the land. Till he had made that visit he did not feel so deep an interest in the proceedings of this Society. It was a beautiful country—it was indeed an Emerald Isle; but, alas! poverty, and wretchedness, and misery, had overspread and defaced its surface. And from what, he asked, did these evils arise? He must conscientiously express his conviction that they arose from Popery. All the miseries of that country might be traced to that source; and the only way in which those miseries could be relieved was by the Christian church here exerting herself to her utmost, and doing all she possibly could for the welfare of her sister isle. This was their duty, and he believed that duty had not been performed with half the vigour they ought to have manifested. He believed that the preaching of the gospel in Ireland would be productive of all they wished. He had often stated this when pleading the cause of Foreign Missions, and the same would equally apply to Ireland. As had been stated by an esteemed brother in the ministry, Ireland was occupied

by different parties, all having the means of grace—but Roman Catholics had not. He thought that opportunities might be found when they would listen to the preaching of the word. He was convinced that many opportunities might be found to speak the truth as it was in Jesus to the Roman Catholic population of Ireland. Was he to be told that the Roman Catholics of Ireland were different from all the rest of the world? Was not their commission to preach the gospel to every creature? It might have been urged, what was the use of preaching to the Hindoos, who possessed all the prejudices of their castes? but the little leaven had leavened the whole lump, and the whole citadel had now begun to totter. He believed this was the only way in which the massive walls of Popery could be shaken, and they must make use of all the auxiliaries in their power. The instruction of children was a most important point—let them by no means give up that. Increase, he would also say, the reading of the Scriptures in the houses of the people. This was also a most important feature; they should multiply the readers; and he would most earnestly entreat them, above all, to multiply their preachers. Eleven men were now engaged; but what were they among so many? There was room for eleven hundred, if they could employ them; and they would not even then interfere with each other's labours. He was convinced when the Christian church should simultaneously arise to this blessed work, He who gave it rise would bless the work, and the spiritual condition of the country would equal its natural beauty and fertility.

Mr. GROSER said, that he felt one circumstance which had been already presented to their attention required one or two additional sentences—he alluded to the state of the Society's funds. This was not a time when they could permit any exertion made on scriptural principles in behalf of Ireland to be relaxed. It was necessary that they should avail themselves of every circumstance to present the gospel to the attention of the inhabitants of that extraordinary land. The claims of many Societies would be presented to their notice during the week; but there was no district which had superior claims, if equal ones, to those of Ireland. It was the country upon which the attention of the whole civilized world was at present fixed. Their chairman was well aware it was a country which occupied most the attention of the Legislature, and every one knew that the eyes of all Europe were directed towards it. Those who were disposed to taunt England, ever mentioned the name of Ireland as a disgrace to the Legislature, to the Government, and the nation at large. It was a country in which certain great principles were now being tried. There was

an experiment going forward which would be a lesson to future ages, and which contemporaries were watching with intense interest. He would ask, were not the Roman Catholics of Ireland awake? Were not the supporters of ecclesiastical despotism awake?—and were not the friends of voluntary religion to be awake also, and to exert themselves to the utmost? Was it not in Ireland that the question was to be tried, whether it was by civil authority, or by the sword of the Spirit, that the evils which had desolated the world for the last 1,500, 1,600, aye, 1,700 years, were to be destroyed. It was not quite correct to say that nothing had been done for Ireland during the last 300 years. Much had been attempted, but in a way which was calculated to frustrate its own purpose. It reminded him of an anecdote related by a lady who had just published a tour of six months in Ireland, where she spoke of a man eagerly engaged in gazing through a telescope, not perceiving that there was a very large board close before his glass, so that he could see absolutely nothing. This was just the way in which they had attempted to enlighten Ireland. This was just the way in which they had taught them Protestantism. They had handed them the telescope, but always with the board before it; and whoever had been disposed to remove that board had been represented as “inflicting a heavy blow and great discouragement upon Protestantism.” What was it, he would ask, that prevented men from listening to the gospel, and giving a candid attention to the truth as preached in many pulpits of the Protestant Establishment in Ireland?—what but the compulsory system, which had acted like the board that obscured the prospect from the poor man's gaze. It then became them to go to him simply with the “sword of the Spirit, which was the Word of God”—they would not compel him to pay a penny; nor would they inflict on him any lessening of his civil privileges on account of his religious prejudices. It became them indeed to bestir and exert themselves; for he was convinced, if the battle were to be fought, it must be fought by the Dissenters.

Mr. BERRY, of Abbeyleix, writes to the Secretary, under date April 17, 1839.

My time has been occupied as usual, and I hope profitably. The national schools I visit frequently. I regret to have heard that there is a contemplated change in the management of these schools, a change, in my opinion, very prejudicial to the poor, and one that, instead of reconciling parties, will widen the breach. It is said that there will be a Pro-

testant and Roman Catholic teacher in each school, and separate rooms, &c. What a pity that this should even be contemplated, much less carried into effect. Should such a change take place, and I have no doubt but some unfavourable symptoms appear, you will be called upon by thousands to impart instruction. The Roman Catholic Bishops are themselves at issue about the national schools. Dr. M'Hale has already deprived the west of these valuable institutions; and Dr. Murray, his opponent, had only a small majority of the bishops on his side. The clergymen of the national churches, so far as I am aware, also do neither visit nor patronise them; and whilst there is a loud cry of danger to the Church, identified with the very existence of the national board, I see no effort made to rescue the children from the pernicious instruction they are supposed to receive. I am sure they would do themselves more good by visiting the schools, and counteracting, upon common ground, the influence of the priests. Will you watch over the movements of the Board. You wish Ireland well—you love her children—you would promote her welfare. You will, therefore, use your influence to have the Roman Catholic and Protestant children educated in the same school; and when they are educated, you may expect morality and evangelization will follow. I continue to visit the police and military barracks, where I meet with many Roman Catholics. In these places I read, lecture, or preach, as the number or circumstance may admit. I have also succeeded in introducing myself into the prisons, where I have a good opportunity of introducing the gospel to the captives—captives in a twofold degree. The clergymen of the churches of Rome and England enjoy the privilege of visiting by law; and we by courtesy may be admitted as private christians. Last week the governor of Maryborough Prison permitted me to visit the cells and other parts. I enjoyed the privilege of declaring the precious gospel to a murderer, who has since been hanged, and to about twenty persons under sentence of transportation. As they were not addressed formally, but as it were indirectly by one whom they seemed to regard as wishing their eternal welfare, they appeared attentive. Perhaps the Lord blessed the attempt to promote his glory. I hope the Lord is blessing us; the congregation at Abbeyleix increases; at the other stations no falling away, except at Donnoughmore—this has been caused by the separation of the Fraser family. As part now only remain at Donnoughmore, part have gone to Mt. Roth, and part to Templemore; but this will be overruled for good, for that lovely family are all epistles, read and known wherever they go, as the followers of the Redeemer.

J. MONAGHAN writes, under date, April 30 :—

You will, by looking over my diary for this month, perceive that my labours amongst the people have been as diligent as usual. You will also perceive that the free and cheerful manner in which I am generally received is very encouraging. I have, since my last, visited eighty-three families, two of which have been Protestants and all the rest Roman Catholics. Eighteen of these families have been visited four times each; six three times each; nine, twice each; and fifty, once each. Besides a few other opportunities in work-houses, &c. In most of these I have been received and heard with attention far surpassing my expectation; and in all my visits to places where attention is paid, I point out a chapter for consideration until our next meeting; through this means I find the minds of many roused to read and study God's holy word, and vie with each other in searching for that "salvation which is of the Lord." Prayer-meetings are going on as usual.

PAT BRENNAN, under date of April 30th, writes :—

Since the date of my last, I have been employed visiting the people, and reading the word of God, in both English and Irish; and although priestly opposition prevails at present in this parish, am happy to be able to say, that I found the people very willing to hear me; but the Lord's work will prevail, if all his enemies were to unite all their strength to prevent it. The priest of this parish warned his flock to be aware of me, for that I was one of those that left their church, and therefore that I was the more dangerous; but, blessed be the Lord! I did not discover any unkind feeling in the minds of the people towards me since; but it has given me better opportunity of showing my reason for leaving the Church of Rome, and many of them paid particular attention while I was pointing out the errors of that church, and the danger of remaining in such a community. Last week a young man came to me, and said that he felt very much dissatisfied with the laws and ceremonies of the Church of Rome, and that his mind was very uneasy since the last time that he heard me reading and explaining a part of the Scriptures in my own house. I read for him, and endeavoured to direct his attention to the Saviour of sinners. There is another young man that is in the habit of coming to my house to hear the word of God, and very often he will come at night, like Nicodemus of old, for fear of being seen by the people. A few days ago, he told me, that since he was fifteen years of age, he was keeping up a certain duty that is enjoined on

such as wore scapples; and since I pointed out the evil of praying to saints or angels in his hearing, he gave it up, and I have reason to believe him; for I see him very attentive to the reading of the word of God. He has not been to mass this six months back, but reads the Testament very attentively in his

own house; and if he meets with any thing that he cannot understand, he will come to me or my wife, to get an explanation of the passage; so that I have reason to hope that the Lord has given him a desire to learn his holy will. I supply him with tracts, which he reads very carefully.

Funds will be reported in our next Number.